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METHOD GASPEY-OTTO-SAUER.

MODERN PERSIAN

CONVERSATION-GRAMMAR

WITH

READING LESSONS, ENGLISH-PERSIAN VOCABULARY

AND PERSIAN LETTERS

BY

THE REV. W. ST. CLAIR-TISDALL, M. A.

C. M. S. MISSIONARY AT ISFAHĀN, PERSIA: AUTHOR OF GRAMMARS

OF THE PANJĀBĪ AND GUJARĀTĪ LANGUAGES.

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Heidelberg. **Julius Groos.**

Preface.

Persian, the Italian of the East, has long been recognised as one of the most euphonious, expressive and important of Oriental languages. Unfortunately, however, to most Englishmen who have spent any time in India, Persian is known only in its antique form and pronunciation, which are still in large measure retained on the Afghān frontier and in other parts of India. This prevents the student from being intelligible to the natives of Persia, should he for any reason find it desirable to visit that country. The writer's own experience enables him to speak with some little authority on this subject. Having studied and learnt to speak Persian in the Panjāb, he found, on endeavouring to enter into conversation with Shīrāzīs in Bombay, that he was almost if not quite unintelligible to them, since many of the words, phrases and idioms he had learnt from the pages of Sa'dī and other classical Persian authors have become obsolete and have been superseded by others in the modern language as spoken in Persia itself. It was as if a foreigner, having discovered some corner of the world in which English was still spoken by the learned, just as it occurs in the Elizabethan writers and with the pronunciation of that distant day, had learnt the language from them and then tried to converse with the English people of to-day. His conversation would seem at once stilted and vulgar, and it would amuse everyone with whom he came in contact.

The Civil and Military authorities in England and India now, however, seem to have begun to grasp the fact that *Indian* Persian is somewhat like what the French of 'Stratford atte Bowe' was in olden times, and to feel the desirability of favouring the study of the language as actually spoken in Persia itself. In

order, possibly, to assist in the attainment of this object, the Publisher of this Series of Conversation Grammars (the 'Gaspey-Otto-Sauer Method') has done me the honour to entrust me with the preparation of the present volume, which I trust will prove useful to students and will not be found unworthy of a place among the many excellent Handbooks on other languages which have rendered the Series so well known in many lands.

The aim of this Volume is to provide the Student with a thoroughly practical and up-to-date Introduction to the study of the Modern Persian Language. Therefore everything obsolete has, whenever it could not be profitably omitted, been admitted only in such a manner as to shew clearly the changes which have occurred in the language in process of time, and to warn the student against using too antiquated words and employing modes[1] of expression which are not now used, or are used in a different sense.

A residence of more than seven years in Persia itself (in addition to many years' previous study of the language) and conversation with all classes of the people have, I trust, in some slight degree, fitted me for the task which I have been invited to undertake. I am much indebted to Āqā Mīrzā Asadu'llāh of Iṣfahān, who has carefully revised the Persian Text of the Stories contained in this Grammar, and has also been consulted about every matter of importance. My sincere thanks are due to the Rev. C. H. Stileman M. A., the Secretary of the C. M. S. Persia Mission, for his great kindness in going carefully through the MS. of this Grammar with me, and for the many

[1] The danger of this is well illustrated by the narrative of what actually occurred to a learned Orientalist who had studied Persian in the Panjāb and then happened to be travelling in Persia. Handing his horse's bridle to a native servant he said, '*Asp i mārā hidāyat kun.*' He doubtless meant to say 'Lead my horse' — in Modern Persian '*Asbamrā jilāu bīkun*': but what he actually *did* say denoted 'Guide my horse in the way of salvation'. The Persian's surprise at the commission with which he was entrusted is more easily imagined than described.

valuable suggestions he has made. Coming from such a careful and accurate student of the language as he is, these have been of great service to me.

The Reading Lessons subjoined at the end of this book are taken in part from the *Ṣad Ḥikayât*, and in part from the Journal of the late Shâh's Third Visit to Europe. The former book is well known, in India especially; but its style is somewhat antiquated, and not a few of the words used in it are now obsolete. I have therefore had it rewritten by Mîrzā Asadu'llāh, with the object of bringing its style and phraseology into complete accord with the best modern standard. The first sixteen Stories are given as Exercises in the Grammar itself, in the usual printing type; and the rest, to the end of Story 34, are lithographed in the *Naskh* charakter in the Reading lessons. The style in which the Shâh's Journal is composed, at once free and elegant, may be said to have now become the model for such compositions in Persian. The extracts from it are given in the *Nasta'liq* character. Until the Student can read these Extracts freely, he should not attempt to read the Persian Letters contained in Appendix F. The *Shikasteh* hand in which they are for the most part written is somewhat difficult to decipher, and the Key should here be carefully consulted by the Learner, in order to test his success in solving the enigmas which will plentifully present themselves in this part of his course of study. These Letters are a selection from those actually received from various Persian friends. The variety of the handwriting has been carefully reproduced, but the necessity of obliterating certain proper names etc. has produced some erasures here and there in them, for which the reader's indulgence is requested. It will be noticed that the Reading Lessons are paged as is usual in Persian books, and begin at the *end* of the Volume.

It is unnecessary to add to the bulk of this volume by appending a Persian-English Vocabulary, as Palmer's Smaller Persian-English Dictionary will supply all that the beginner will require. The ad-

vanced student will find Steingass' Persian Dictionary needful.

It remains for me to acknowledge my obligations to Ibrāhīm's, Forbes' and Dr. Rosen's Persian Grammars, from which I have borrowed useful suggestions, though I have ventured to differ from them whenever accuracy required.

The system of transliteration adopted is an exact one, and this will enable the student, without any sacrifice of accuracy, to dispense with the Persian character in the first few Exercises and thus to learn something of the language before beginning to read the Persian type, — a method which experience has shewn to be very useful and profitable. The Persian character is, however, used in the reproduction of these Lessons in the Key. The English of the passages for translation into Persian has, it will be observed, an Oriental colouring, as it is a translation from the Persian original given in the Key. Many of the historical passages are taken (with a few slight alterations and simplifications) from Mîrzâ Ḥairat's Persian Version of Sir John Malcolm's History of Persia.

Bedford. *W. St. Clair-Tisdall.*

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Introduction.

§ 1. The Persian Language is written from right to left. Its Alphabet consists of the 28 Arabic letters with the addition of four others required to express sounds *(P, ch, ž, g)* not recognised in Classical Arabic, — in all 32. These with the Transcription of each used in this Grammar are given in the following Table.

No.	Name	Final (separate)	Final (joined)	Medial	Initial	Transcription	Pronunciation
1	Alif	ا	ـا	ـا	ا	ʾ (or omitted)	(*Vide* § 5)
2	Bē	ب	ـب	ـبـ	بـ	b	As in English
3	Pē	پ	ـپ	ـپـ	پـ	p	„ „ „
4	Tē	ت	ـت	ـتـ	تـ	t	„ „ Italian
5	Ṣē	ث	ـث	ـثـ	ثـ	ṣ	„ Eng. s
6	Jīm	ج	ـج	ـجـ	جـ	j	„ „ j
7	Chē	چ	ـچ	ـچـ	چـ	ch	„ „ ch in *church*
8	Ḥē	ح	ـح	ـحـ	حـ	ḥ	„ „ h
9	Khē	خ	ـخ	ـخـ	خـ	kh	„ Scotch *ch* in *loch*
10	Dāl	د	ـد	ـد	د	d	„ Italian d
11	Ẓāl	ذ	ـذ	ـذ	ذ	ẓ	„ Eng. z
12	Rē	ر	ـر	ـر	ر	r	„ Italian *r*
13	Zē	ز	ـز	ـز	ز	z	„ Eng. z
14	Žē	ژ	ـژ	ـژ	ژ	ž	„ French j in *jour*
15	Sīn	س	ـس	ـسـ	سـ	s	„ English s
16	Shīn	ش	ـش	ـشـ	شـ	sh	„ „ sh
17	Ṣād	ص	ـص	ـصـ	صـ	ṣ	„ „ s

No.	Name	Final (separate)	Final (joined)	Medial	Initial	Transcription	Pronunciation
18	Ẓād	ض	ض	ضـ	ضـ	ẓ	As English z
19	T̲ā	ط	ط	طـ	طـ	t̲	„ Italian t
20	Z̲ā	ظ	ظ	ظـ	ظـ	z̲	„ Eng. z
21	ʿAin	ع	ع	ـعـ	عـ	ʿ	(*Vide* § 5)
22	Ghain	غ	غ	ـغـ	غـ	gh	A guttural hard g
23	Fē	ف	ف	ـفـ	فـ	f	As Eng. f
24	Qāf	ق	ق	ـقـ	قـ	q	A guttural hard k
25	Kāf	ك ک	ك ک	ـكـ ـکـ	كـ کـ	k	As Eng. k
26	Gāf	گ	گ	ـگـ	گـ	g	„ „ g in *go, got*
27	Lām	ل	ل	ـلـ	لـ	l	„ „ l
28	Mīm	م	م	ـمـ	مـ	m	„ „ m
29	Nūn	ن	ن	ـنـ	نـ	n	„ „ n
30	Vāv	و	و	ـو	و	v (*vide* § 5)	„ „ v
31	Hē	ه ـه	ه ـه	ـهـ	هـ	h	„ „ h
32	Yē	ی	ی	ـیـ	یـ	y (*vide* § 5)	„ „ consonantal *y*

(*Note* that the dots of ت, ق and ي, instead of being placed beside one another, are often placed one above the other. *Gāf* is usually printed exactly like *Kāf*.)

It should be observed that the distinction between Capital and Small Letters is unknown in Persian. Each letter always retains its own sound, except that ن before ب and پ is pronounced *m*, the ق in the word آقا (= 'Mr.') is pronounced غ, and final ی in Arabic words, when it should be fully written ىٔ, is often pronounced *ā*: it is then transcribed — *ā*'.

§ 2. The student should notice that each letter has in reality only *one* form. The apparent diversity of forms is due to the facts that (1) most of the letters may be united to the preceding or to the following letter, and (2) that when a letter is separate or occurs at the end of a word, a flourish is in most cases added, partly for ornament and partly to shew that it

ends the word. In most Arabic MSS. the dot of the final *nūn* is placed not in the middle but at the right hand corner of the letter. This is sometimes the case with the dots of final ـتـ and ـثـ also. Hence it is clear that even these letters have really only one form each. The only letters which have no final flourish are ا د ذ ر ز و ط ك. All but the two last of these nine letters are incapable (except in the *Shikásteh* or *broken* hand) of being united with the letter which may immediately follow in the same word.

§ 3. There are several different varieties of the Persian character. The most important of these are the *Naskh*, the *Nastáliq*, and the *Shikásteh*.[1] The first and second of these are used in lithographing books, while the third is a running hand commonly used in letter-writing. But they are all mere *varieties* of the character given in the Table above.

Pronunciation.

Too much attention cannot be paid to the acquisition of a correct pronunciation. This is perhaps of more importance than is even grammatical accuracy.

I. Consonants.

§ 4. All the letters in the Table are considered to be *consonants*, though in practice we may say that ا, و and ى are often used as vowels. They are, however, never called such, but are known as the *weak letters*, because their sound so readily melts into that of the vowel which immediately precedes them.

§ 5. The sound of most of the letters is sufficiently indicated in the Table, though some call for further elucidation. *Alif* has properly the sound of the *smooth breathing* in Greek, *i. e.* the sound of the *hiatus*

[1] Specimens of all three are given in this Grammar. The Reading Lessons to the end of the Stories are in *Naskh*, and the rest in *Nastaʿlíq*. The letters are in *Shikásteh*. Printing from metal types is still rare in Persia, most books being lithographed. Hence the student will find a knowledge of all three kinds of script necessary.

heard between two words, the former of which ends and the latter begins with a vowel, as *he eats*. *Alif* has this sound when it begins a word, and also when in Arabic words adopted into Persian it is found in the middle of a word with a *hamzeh* (ـٔـ) above it, as in تأديب. Otherwise Alif has the sound of *ā* (§ 8). Initial Alif is not generally indicated in transcription, it being understood that whenever a Persian or Arabic word in transcription begins with a vowel, in the original it begins with *Alif*. Thus we transcribe ادب, *'A'dab*, politeness, *ádab*, and 'Iṣfahán (اصفهان) is transcribed *Iṣfahán*. In *Persian* the *'Ain* (ع) has exactly the same sound as the initial Alif, the strongly guttural sound which the letter has in Arabic never being heard. *Vāv* (و) is the English *v* except under the circumstances mentioned in § 9. After خ in Persian words the و is almost always silent; when such is the case a dot is placed under the *v* in transcription, as خود, *Khụud*, 'self', but خود, *Khūd*, 'helmet'. *Yē* (ی) is *y* when it begins a syllable, it is also strictly speaking *y* when it ends the syllable (*vide* § 10). In the latter case, if ی follows *ū* or *ā*, the *yē* is very slightly pronounced and may even be omitted, as جای *jāy*, 'place': *bigūy*, 'speak', often written and pronounced *jā*, *bigū*. But should the *yē* follow *hamzeh*, as in جائی 'a place', the second syllable begins with *hamzeh* and the *yē* is pronounced *i* (*vide* § 19).

§ 6. *Tē* and *Tā* (ت and ط) have one and the same sound in Persian, which is that of the Italian *t*, formed by placing the point of the tongue against the point of the upper teeth, and not against the gum as in English. *Dāl* (د) is a soft *d* formed in a similar manner. *Ṣē*, *Sin*, and *Ṣād* (ث, س, ص) are in Persian pronounced just like the English *s* in *such*. They never adopt the *z* sound which the English *s* has at the end of words. *Ḥē* and *Hē* (ح and ه) are in Persian pronounced alike, as the *h* in *have*, but ه at the end of a

word is not pronounced after *fatḥeh* (§ 7), except in دَه (*dah*), 'ten', and in cases in which the *fatḥeh* is used by contraction instead of *alif*, as مَه, *mah* for ماه, *māh*, 'the moon'; شَه *shah* for شاه, *shāh*, 'a king'. Nor is the ه pronounced in که, *kih*, 'who', 'that', چه *chih*, 'what', سه *sih*, 'three', به *bih*, 'to', (though it is in به *bih*, 'good'). Zāl, zē, ẓād, Ẕā (ظ ض ز ذ) have all alike in Persian the sound of *z*. Rē (ر) is pronounced more decidedly than in English, but less so than in French. Such a word as فقیر (*faqīr*), for example, must not be pronounced *faqīah*, as Englishmen have a tendency to pronounce such words. *Ghain* and *Qāf* (غ and ق) are gutturals and resemble hard *g* and *k* respectively, but are formed far back in the mouth by a movement of the *uvula* and throat. Great care should be taken not to confound them with the ordinary *g* and *k*, which are گ and ک in Persian. The latter two letters are seldom distinguished from one another in Persian printing, the second stroke of the گ being usually omitted, but in pronunciation they are carefully distinguished.

II. Vowels.

§ 7. In all languages there are three original short vowel sounds, *ă*, *ĭ*, *ŭ*, which when lengthened become *ā*, *ī*, *ū* as heard in Italian. In Persian the three short vowels are represented by the signs *fáṭḥeh* (ـَـ), *kásreh* (ـِـ), and *ẓammeh* (ـُـ) respectively, and these are shortened forms of the weak letters ا, ی and و. The long sounds of the same three vowels are denoted by writing after each short vowel its corresponding weak letter, as داشت, *dāsht*, 'he had', اوست *'ūst*, 'he is', بیست *bīst*, 'twenty'. The signs for the short vowels are hardly ever actually inserted in Persian, except when *absolutely* necessary to distinguish between words that might otherwise be confounded with one another, as مُهر *muhr*, 'a seal', مِهر *mihr*, 'kindness'. Even in such instances their insertion is optional, as the

reader is supposed to know the meaning from the context and to be able to supply the short vowels from his knowledge of the language.

§ 8. Whenever *alif* occurs anywhere except at the beginning of a word or syllable, (where, to shew that it is long, if it be so, the sign *madd* [ـٓـ] or 'extension' should properly be placed over it), this letter should be pronounced as a long *ā*. Then in nearly all parts of Persia it has the sound of *a* in *hall*, though very occasionally the flatter sound of *a* in *after* may be heard (*vide* § 5). But note that in ordinary conversation, not only among the uneducated but even among Persians of almost every class, unless they are for some special reason on their guard, the letter *ā* before *n* and *m*[1] in purely Persian words is pronounced *ū*; thus *nān*, bread, is almost always pronounced *nūn*. The same rule applies to a few Arabic words of a similar kind which are of such general use as to have practically become Persian, as *in'ām* (إنعام), 'a gift', pronounced *in'ūm* or even *an'ūm*. This ought not to be imitated but should be observed.

§ 9. *Vāv* (و) preceded by *ẓámmeh* (expressed or understood) sounds like *ū* (Italian). When preceded by *fáṭheh* and not followed by another vowel, the two letters (*fatheh* and *vāv*) together form a diphthong *au*, pronounced as the French *au* or the English long *o*. In all other cases *vāv* is simply the English *v* (*vide* § 5).

§ 10. *Yē* (ی) when preceded by *kásreh* serves to lengthen the sound of that letter (§ 7); the two together are therefore pronounced like *ī* in Italian or *ee* in English. (We might transcribe by *iy*, but it is more convenient to write *bist* for بِيست than *biyst*, which latter would, strictly speaking, be a more exact transcription.) When *yē* is preceded by *fáṭheh*, the resulting diphthong *ay* or *ai* is now generally pronounced like *ai* in the English word *ail*, though the older sound of *ai* in *aisle* is occasionally heard. The latter sound is

[1] For the working ont of this rule I am indebted to the Rev. W. A. Rice, M. A., of Shīrāz.

now, however, nearly obsolete, except in *áib* (عَيب), 'a fault', *Shaiṭán*, 'Satan' (شَيطان), and a few other words, mostly Arabic.

§ 11. The subjoined diagram shows all the

Simple vowels: ă, ĭ, ŭ: ـَ, ـِ, ـُ.
Lengthened vowels: ā, ī, ū: اـَ, ی‌ـِ, و‌ـُ.
Diphthongs, simple vowels combined: ai, au: ی‌ـَ, و‌ـَ.

vowels and diphthongs recognised in Persian. The so-called *majhúl* or 'unknown' sounds of و and ی (*i. e.* ō and ē respectively) are entirely obsolete, except that in most places the *vāv* in the two words دو (*two*) and تو (*thou*) is pronounced long *o*. The sound of *ĕ* as in *gĕt*, *mĕt*, is heard in certain Persian words, but it has no proper sign to represent it and is therefore in some instances denoted by *fáṭheh* and in others by *kásreh*, as will be explained under those signs.

§. 12. The vowel *fáṭheh* occurs far more frequently in Persian than does any other vowel, it is therefore of especial importance that the student should pronounce it aright. It has been found expedient to represent *fáṭheh* in transcription by *ă*, because when the sound is lengthened it becomes *ā*, but the *fáṭheh* has *never* exactly the sound of the English short *a* in *hăt*. It *approaches* this sound, however, in the following, cases: — (1) When followed by ح, ه, or ع, as in the first syllable of أَحمَد, *Aḥmad*, أَعمَال, *aʿmál*, or the last syllable of بَندَه *bándah*. (In Iṣfahán the last *fáṭheh* in words ending in ـَه is thus pronounced, but in Shíráz the *fatḥeh* in such cases is pronounced *ĕ*, hence in this book we shall write such words *bándeh*, etc.). (2) When the syllable containing the *fatḥeh* is open (*i. e.* does not end in a consonant), as مَلِکه, *má-li-keh*, 'a queen'. (3) In a few words when followed by two consonants, as in رَشت, یَزد, *Rasht*, *Yazd*, especially when the latter of the two is *r*; as گَبر *gabr* (an impolite word denoting 'a Zoroastrian'), قَبر *qabr*, 'a grave', صَبر *ṣabr*, 'patience'.

But as a general rule ***fáṭheh*** *has the sound of the English* ***u*** *in* ***but, cut,*** *or the dull sound of the vowel of the final syllable in such words as* ***heaven, region,*** *when pronounced* ***heav'n, regy'n.*** If this be not borne in mind, the student's pronunciation will sound very strange to a Persian, and will be extremely unpleasant and incorrect. (The usual English may of writing *cummerbund* for كَمَرْبَنْد — *kámarband* — shews how *fatheh* sounds to English ears.)

§ 13. In the Arabic words هَذَا 'this', ذٰلِكَ 'that', رَحْمٰن 'merciful', and in the proper name إِسْحٰق 'Isaac', as well as in إِبْرٰهِيم 'Abraham', إِسْمٰعِيل 'Ishmael', إِلٰهِى *ilāhī* (Divine), etc. when thus written in Arabic style, one of the *fáṭhehs* is pronounced *ā*, being written in the old Arabic fashion for *alif*. This is often shewn by printing the *fáṭheh* erect, as in the above examples, and calling it *alif i khanjarī*, 'dagger-like alif'.

§ 14. *Kasreh* has generally the sound of short *ĭ* in *hit*. But (1) when immediately followed by ح, ه or ع. it assumes the sound of *ĕ;* as إِعْتِرَاف *i'tirāf* (pronounced *ĕ'tirāf*), إِحْتِرَام *iḥtirām* (pr. *ĕḥtirām*): (2) when coming between two words, as in كِتَابِ پَادْشَاه *kitāb i pādshāh* (pr. *kitāb-ĕ pādshāh*), it is also pronounced *ĕ*. In this book, however, it will always be transcribed by *i*, except when in certain instances it stands at the end of a word ending in ـِـه and is pronounced *yi* or *i*, when it will be so transcribed (v. § 34).

§ 15. *Zámmeh* is usually and properly a short *u* pronounced as in Italian or as in the words *put, pull*. But before ح, ه, ع and ـُـه it has the sound of a short *o*, as in مُهْر, *muhr*, 'a seal' (pronounced *mŏhr*), مُؤْمِن *mu'min*, 'a believer', 'believing', (pronounced *mŏ'min*). It has the same sound at the end of all Arabic words where it is pronounced by the Persians at all, as اَلْحَمْدُ لِلّٰه *al-hámdŏ lillāh*, 'praise to God', *Alláho akbar*, اَللّٰهُ اَكْبَرُ, 'God is most great'.

§ 16. As in our system of transcription long marks are placed over the long vowels (as بُود *būd*),

it is unnecessary to place any distinctive mark over the short ones. A vowel not marked long is always to be pronounced short, ***whether accented or not.*** Note that each short vowel (with the exceptions mentioned above and in § 12) always preserves its proper sound, even before *r*; therefore بَر ,بِر and بُر *bar*, *bir* and *bur*, whether occurring as separate words or as syllables in a word, are *not* to be pronounced alike.

§ 17. All the different vowel and diphthongal sounds that occur in Persian are heard in pronouncing the words اَی جالینوس مُؤمِنِ مُنتَظِرِ اَوقاتِ آیَندَهٔ, *Ai Jālinūs i mu'min, múntaẓir i auqāt i āyándeh i*: 'O believing Galen, thou art expectant of future times'.

Other Orthographical Signs.

§ 18. *Madd* (آ) is a sign of prolongation (it is really an *alif* written crosswise above the line) which occurs only above *alif*, and the *alif* so marked is almost always at the beginning of a word. (The exceptions are only a few Arabic words, as قُرآن 'the Qur'ān', إلٰهی *ilāhi*, 'divine', and the explanation of this method of writing will be found in any good Arabic Grammar.)

§ 19. *Hamzeh* (ء) is a small ع written above the line. Its proper sound is the same as that of *alif*, for which it is a substitute, *i. e.* it represents a *hiatus*, and it will be represented in this book by the same sign (ʾ) as *alif*, when required: as مَسْأَلَه or better مَسئلَه [*más'aleh*, 'a matter under discussion', 'a moot point']. At the end of words ending in ـهٔ ـه, the *hámzeh* sometimes *seems* to have the sound of *y*, as خانهٔ نوکر *khāneh yi naúkar*, 'the servant's house', but it is now considered rather better not to write the *hamzeh* in such a case. At one time the *hámzeh* had to be written, but it had then its proper sound, for the words were pronounced *khāneh i náukar*. But as the pronunciation has now changed and the unwritten *y* crept in, Persians rarely write the *hámzeh* between such words. It is, however, inserted in this Grammar for the convenience of the student.

§ 20. *Jazm*, 'amputation', or *Sukūn*, 'silence' (ـْـ) is a sign which shews the absence of a vowel after the consonant above which it stands. At the end of a word it is called *jazm*, elsewhere *sukūn*. E. g. سَلْطَنَتْ *sáltanat*, where the *sukūn* and *jazm* shew that the ل and ت are not followed by a vowel. This sign is, however, never used except when absolutely necessary; in this respect it is treated like the signs for the short vowels. The word above given is therefore generally written سلطنت, the reader being supposed to know the vowels and where they occur.

§ 21. *Tashdīd*, 'strengthening' (ـّـ), is a sign which denotes that the consonant above which it is placed is to be pronounced double, as تَلَفُّظ, *taláffuz*, 'pronunciation', تَشَكُّر *tashákkur*, 'thankfulness', اَمَّا, *ámmā*, 'but'. English students should be careful always to give the double pronunciation to a consonant which is *tashdīded*, and not, e. g., to say *ámā* for *ámmā*.

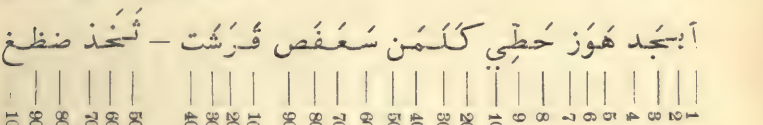
§ 22. *Váṣleh* (ـٰـ), 'union', is a mark sometimes placed above the *alif* of the Arabic article ال (*al*) to shew that it loses its vowel and has the last vowel of the preceding word carried over to take its place and thus unite the two words into one, as اَمِيرُ ٱلْمُؤْمِنِين *Amīru' lMu'minīn*, 'Commander of the Faithful'. It must not be confounded with *Madd* (ـٓـ).

§ 23. *Tanvīn*, 'Nūnation', or *Nūnu'ttanvīn*, 'the *Nūn* of *Nūnation*', is the name given to the doubled short vowel signs (ـً, ـٍ, ـٌ) which sometimes occur at the end of Arabic words: the signs are then read *-ăn, -in, -ŭn* respectively. They are not used with purely Persian words.

§ 24. The eight letters ث, ح, ص, ض, ط, ظ, ع and ق are never found in purely Persian words, except that ص is used in صَد, *ṣad*, 'a hundred', شَصْت *shaṣt* 'sixty', and a few Arabicised proper names, as اصفهان 'Iṣfahán'. So also ط is sometims used, e. g., in طپيدن or تپيدن (*tapīdan*) to palpitate. When they occur otherwise they shew the word to be either Arabic or Turkish. But ث, ض, ط and ع are distinctively Arabic, whereas پ, چ, ژ and گ never occur in Arabic words, having been added to the alphabet by the Persians.

§ 25. The reason why so many *s* and *z* sounds occur in Persian is that Arabic words introduced into the language have to be written as in Arabic. In the latter tongue the sounds of ث, س, ص and again those of ذ, ز, ض and ظ are quite distinct from one another, as are those of ح and ه, of ا and ع. But these distinctions are not observed in Persian. There is also a great difference between the Arabic and the Persian sound of غ (*ghain*).

§ 26. The Arabic letters were originally 22 in number, and were arranged in the same order as in Hebrew, Syriac and Aramaean, *i. e.* in the order shewn in the following collection of unmeaning words, and from this order their numerical value is taken. This arrangement is called *Abjad,* from the first word of the series. It will be seen that the Arabic letters added later are arranged at the end. The numerical value is attached to each letter.



§ 27. The Arabic numerals now used in Persian are:

۰	۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰	۱۰۰	۱۸۹۹	۱۹۰۰
0	1	2	3	4	5	6	7	8	9	10	100	1899	1900

The apparent strangeness ot the fact that these numbers seem to be written and read not from *right* to *left* but from *left* to *right* is due to the circumstance that in Arabic, from which the Persians have borrowed this system of notation, the smaller number is *read* as well as *written* first: thus an Arab would read 1899, 'nine and ninety and eight hundred and one thousand'. This, however, a Persian does not do. The *Siyáq* notation is given in Appendix C to this Grammar.

No signs to represent punctuation are used in Persian, except that sometimes a *lakht* (—) is employed to denote a pause, and the sign (ـــ) above the first word of a new sentence. But these are often omitted.

Accent.

§ 28. The Accent in Persian presents no difficulty, though the following rules may be found useful. As already mentioned, the accent *does not lengthen a short vowel* if it falls thereon.

1. The accent never falls on any syllable farther than the third from the end (antepenultimate), *except* in such instances as those in which Rule 4 necessitates this: as, *málikeh* (ملکه) 'a queen', *sáltanat* (سلطنت) 'a kingdom'; but *mí-namāyand* (مینمایند) 'they shew'.

2. When a word contains a vowel before two consonants or before a *tashdíded* (§ 21) letter — which is the same thing, — that vowel has the accent, except when a long vowel (other than in such instances as are mentioned in Rule 3) occurs in the same word nearer to the end, in which case the said long vowel takes the accent: E. g. *bándeh* (بنده), 'a slave', *tavānist* (توانست), 'he could', *āfarínándeh* (آفریننده), 'Creator', *muẓáffar* (مظفر), 'victorious', *míntaẓir* (منتظر) 'expectant', *Khudāvánd* (خداوند) 'Lord'; but, *farmúd* (فرمود), 'he commanded', *ʿaṭṭār* (عطّار), 'a perfumer'.

3. The appended termination *-í* (as *bádí*, 'wickedness (بدی) from (بد) *bad*, 'wicked', *ʿArabí* (عربی), 'Arabic', from (عرب) *ʿArab*, 'an Arab') and the pronominal affixes of nouns and verbs (*vide* §§ 46, 83), the *iẓáfeh* (§ 40) and *-rā* (§ 41) and the parts of the verb *ast* (§ 40, Words), do not take the accent whether they contain long vowels or not: E. g. *níkí* (نیکی), 'goodness', *sháhrí* (شهری), 'a city, citizen, belonging to a city', *dádand* (دادند) 'they gave', *dádíd* (دادید) 'you gave', *kitábashān* (کتابشان) 'their book', *úrā* (اورا), 'him', *shírínast* (شیرینست), 'it is sweet'. But when *-í* followed by *kih* is added with the meaning 'the ... who', 'the ... which', § 41, the *-í* often has the accent, especially when the definite article in English is emphatic; as *kitábí kih dáram* (کتابی که دارم) '*the* book which I have'.

4. The particles *mí*, *bi*, *ma*, *ma*, prefixed to tenses of the Verb formed from the *root* (Lesson XI.) take the accent: when prefixed to tenses formed from the Infinitive (Lesson X.) none of them except *na* takes the accent, but *na* always does: E. g. *mí-āvarand* (می‌آورند), 'they bring', *mí-díham* (میدهم), 'I give', *bí-díhíd*

(بدهید) 'give ye', *bí-rau* (برو), 'go thou', *má-kuníd*, (مکنید) 'do not', *ná-kun* (نکن) 'do not thou': *mí-farmúd*, (میفرمود) 'he was commanding', *mí-gúftand* (میگفتند) 'they were saying', *bi-ráft* (برفت), 'he went': but *ná-mífarmūd*, 'he was not commanding', *ná-mí-raftand*, (نمیرفتند) 'they were not going'.

5. In cases not covered by the preceding rules, if a word contains only one long vowel or diphthong, the accent falls on it; if two or more, the accent falls on the one which is nearest to the end: E. g., *āgāhānídd* (آگاهانید) 'he informed', *pādshāh* (پادشاه), 'a king', *pādshāhán* (پادشاهان) 'kings', *kitābhá* (کتابها), 'books', *badíhá* (بدیها) 'wickednesses', *níkʻar* (نیکتر), 'better', *níktarín* (نیکترین) 'best'. This rule does not hold in reference to particles, adverbs, etc., as *áyā*, *ámmā*, *ánjā*, *kújā*, *ḥálā*, *báli*, *yáʻni*, *hárchand*, and a few others, including most compounds of *har*, 'every': so also in *níkū*, 'good', and words ending in *ū* generally: as *yábū*, *nírū*.

6. In compound words the accent of the latter of the two prevails: E. g. *āshpaz-kháneh* (آشپزخانه), 'cook-house', *ṣāḥib-zádeh* (صاحبزاده) 'gentle-born', *ṣāḥib-mánṣab* (صاحبمنصب) 'office-holder', *mír-gházab* (میرغضب) 'executioner', *Pari-rú* (پریرو) 'fairy-faced', *chahār-páy* (چهارپای) 'quadruped'.

7. In words of more than two syllables a secondary accent is often heard *as well as* the one above mentioned, as *sáltanàt*, *málikèh*, *múntazìr*, but this does not require any explanation. In questions and also in emphatic assertions the place of the accent is also often changed, as in all languages.

Reading Exercise.

در شهری انبارِ پنبهٔ بُزدی رفت – پنبه فروشان نزدِ پادشاه شکایت آوردند – پادشاه هرچند که تجسّس فرمود دُزد را نیافت – امیری عرض کرد که اگر فرمانِ سُلطان باشد دُزدان را میگیرم – پادشاه ویرا امرفرمود که – چنین بکُن – آن امیر به خانهٔ خود رفته خورد و بزرگِ

شهر را به بهانهٔ ضیافت طلبید – چون همهٔ مردمان جمع شدند امیر بآن مجلس در آمده بر روی هریك از ایشان نظر افکند و گفت چه بسیار بیحیا و احمقند اشخاصیکه پنبه دزدیده بدینجا آمدند و ریزه‌های پنبه در ریشهایشان جای گرفته است – چند نفر از حاضرین اینرا شنیده فی الفور ریشهای خویشرا بدستهایشان پاك کردند و معلوم شد که دزدان کدام اند

Transcription (with Accents).

Dar sháhrī anbár i pánbeh-ī bi-dúzdī raft. Pánbeh-farūshán názd i pādsháh shikáyat āvárdand. Pādsháh, hárchand kih tajássus farmúd, dúzd-rā ná-yāft. Amīrī ʿarz kard kih, Ágar farmán i Sulṭán báshad, duzdán-rā mī-giram. Pādsháh vaīrā amr farmúd kih, Chinín bī-kun. Án amīr bih kháneh-y-i khyúd ráfteh khyúrd va buzúrg i sháhr-rā bih baháneh-y-i ziyáfat ṭalabīd. Chūn hámeh-y-i mardumán jamʿ shúdand, amīr bi-án májlis dar ámadeh bar rú-y-i hár-yák az ishán názar afkánd va gúft, Chih bisyár bī-ḥayá va áḥmaq-and ashkhási-kih pánbeh duzdídeh badínjā ámadand va rizehhá-y-i pánbeh dar rish-há-y-ishān jāy girífteh ast. Chánd náfar az ḥāẓirín, ín-rā shinídeh, fi'lfaur rishhá-y-i khyísh-rā bi-dasthá-y-i-shān pák kárdand, va ma'lúm shud kih duzdán kudám and.

(For translation see the Key).

First Part.

Elements of Persian Grammar.

First Lesson.

Nouns and Adjectives.

§ 29. The Persian, like all other Aryan languages, at one time recognised the distinction of gender. The modern Persian language, however, has entirely lost all consideration of gender, as far as the grammatical relations of words are concerned, if we except a few constructions borrowed from the Arabic, which affect

Arabic nouns and adjectives only. These will be dealt with in Part II. Persian nouns which from their meaning denote females are from a grammatical point of view treated exactly like all other nouns. In most instances the words denoting the two sexes are distinct from one another, as:

Masc.	*Fem.*
Pidar, father.	*Mādar,* mother.
Pisar, son.	*dúkhtar,* daughter.
Shīshak, wether.	*mish,* ewe.

Masc.	*Fem.*
asb, horse.	*mādiyān,* mare.
khurūs, cock.	*mākiyān (murgh),* hen.
āqā, master.	*khānum,* mistress.

When this is not the case the distinction is denoted by adding the word *nar,* 'male', or *mādeh,* 'female', as *gāv i nár,* 'an ox', *gāv i mādeh,* 'a cow'. In both nouns and Personal Pronouns (as will be explained in due course) a distinction is often made between words which denote *animate* and those which denote *inanimate* objects, but this is not a distinction of *gender.*

§ 30. All *case-terminations* have also disappeared in Modern Persian, both in Nouns and Pronouns. The noun has therefore only one form in the singular and one in the plural. It is convenient, however, when the Noun is the Subject in a sentence to say it is in the Nominative, when it is the Object of a Verb or follows a preposition, to speak of it as in the Objective case. In this we follow the analogy of the French language, to which in this and many other respects the Persian language from a grammatical point of view most nearly approaches.

When a noun is the Nominative of Address, it may have the Interjection *Ai,* 'O', prefixed, or a long *ā* affixed to it; as *Ai mard,* or *Mard-ā,* 'O man'. But the noun may also stand alone.

When a noun is the Object of a *Verb,* it may in certain cases have the Postposition *-rā* (§ 41) affixed

to it. But these are not case terminations, as *-rā* is *never* used when the noun is governed by a preposition, and cannot therefore be said to form the Objective case.

§ 31. The Plural of all Nouns in the modern *spoken* language may be formed by adding the termination *-hā* to the singular: as, *mard*, 'a man', *mardhā*, 'men': *zan*, 'a woman, *zanhā*, 'women': *kitāb*, 'a book', *kitābhā*, 'books'. This applies to Arabic words introduced into the language as well as to purely Persian words, although Arabic nouns frequently retain their own peculiar plurals (*vide* Part II., Lessons XVII—XIX). In *writing* also the termination *-hā* may be, and frequently is, attached without distinction to all nouns to form the plural. But elegant writers still consider the old rule of Classical Persian Grammar worthy of some degree of attention. This is, that nouns denoting creatures with life form their plural by adding *-ān*, those without life by adding *-hā* to the singular. In conversation, however, the use of *-ān* as a mark of the Plural is very limited.

§ 32. Adjectives undergo no change for gender or case, nor for number when they are used in connexion with nouns or as the predicate in a sentence. When used as substantives they form their plural in the same way as do nouns. The *-ān* termination then marks *persons*, and the *-hā* may denote things: as *nīk*, 'good', *nīkān*, 'good people', *nīk-hā*, 'good things': *buzūrg*, 'big, great', *buzurgān*, 'great people', *buzurg-hā*, 'big things'.

As a general rule (for exceptions *vide* Lesson II., § 38) the adjective *follows* its noun and is united with it by the *izāfeh*[1] or particle *-i*; as, *mardān i nīk*, 'good men', *kitābhā-y-i buzurg*, 'big books'.

§ 33. The Verb generally comes last in a sentence. Nouns denoting inanimate objects generally require the verb to be in the *singular*, even when the noun is in the *plural*. Conversely, nouns of multitude

[1] For a fuller explanation of the *izāfeh*, *vide* Lessons II. and XXV (§§ 40 and 208).

require the verb to be in the *plural* even when the noun is in the *singular*.

There is no definite Article in Persian, the need for it being supplied in another way (*vide* § 41).

Words.

Pídar, father.
mádar, mother.
barádar, brother.
khṿáhar, sister.
[1] *báchcheh*, child.
Písar, son, boy.
dúkhtar, daughter, girl.
kitáb, book.
mard, man.
zan, woman, wife.
Pír, old, aged.
javán, young, a youth.
[2] *kháilí*, very, much, many.
buzúrg, large, big, great, elder.
kúchik, small, little, young.
khṿub, *ník*, *níkú*, } good.
bad, bad.
shakhṣ, a person.
nah, *na*, not, no.

ast, is.
níst (= *na-ast*), is not.
and, they are.
hástand, they are.
ístand, they are not.
búd, he, she, it was.
búdand,, they were.
ínjá, here.
ánjá, there.
ín, this.
án, that.
já, *jáy*, place.
níz, also.
ámmá, but.
ḥálá, now.
-ne, [-ne].
áyá (asks a question, like Lat.
va, *o*, and.
yá, or.
báli, yes.
khair, *na khair*, } no.

Exercise 1.

Pídar pír ast. Mádar javán ast. Barádar buzúrg ast. Khṿáhar kúchik ast. Mard va zan ník and. Dúkhtar písar níst. Án písar khaílí khṿub ast. Báchcheh kújá'st? Ínjá ast. Áyá pídar va mádar ánjá and? Khair, ínjá ístand. Pídar va mádar va písar va dúkhtar ínjá hástand. Pidarán ník and va mádarán javán and. Mard i ník ínjá ast. Písar i buzúrg javán níst. Kitábhá kúchik ast. Mard i pír ínjá búd. Javánán níz ánjá búdand, ámmá kitábhá ánjá náh búd.

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[1] In the plural this word has not the *tashdíd*.

[2] *Khaili*, used in the sense of *many*, is followed by a noun in the singular, as is *chand*, 'some', 'several': e. g. *khaili nafar*, *chand nafar*, 'many persons', 'some persons' (compare use of singular with cardinal numbers, § 53). *Chandán* is often used as meaning 'many', *chandán gunjishk*, 'many sparrows'.

Translation 2.

The girl is big. The father is not good. The child is very small. The man and the woman are here. Where is the woman? The good father and the good mother are there. The boy is not good. That book is small. Where is the little child? The mother is old and the boy is young (*kŭchik*). The brother and the sister are here. The boy or the girl. Where was the sister? The good brother was there, but the old mother was here.

Conversation.

Question.	*Answer.*
Dúkhtar kújā'st?	Dúkhtar ắnjā nīst, ĭnjā'st.
(Ắyā) pídar nĭz ắnjā ast?	Pídar ĭnjā nĭst.
(Ắyā) pídar mard i níkū ast yā nah?	Bálī, pídar mard i níkū'st, ámmā písar khaílī bad ast.
Pisarhắ buzúrg and?	Khair, buzúrg nístand, khaílī kŭchik and.
(Ắyā) pídar va mắdar pír and?	Bálī, pír and, ámmā khaílī pír nīstand.
Khṿắhar ĭnjā'st yā ắnjā'st?	Khṿắhar ĭnjā nĭst, ámmā mắdar va dúkhtar ĭnjā hástand.
Zanhắ va bachehhắ va mardhắ yi khṿub kújā hástand?	Ĭnjā bŭdand, ámmā ḥālā nīstand.

Second Lesson.

Nouns and Adjectives (continued). *Izắfeh.*

§ 34. When a noun or adjective ends in a vowel sound and is immediately followed by a word or affix beginning with any vowel except *i* [1], a *y* is as a general rule inserted after the final vowel of the previous word for the sake of euphony. E. g. *dắnā*, 'wise', *dānāyắn*, 'the wise' (sapientes); *dắnā-y-and*, 'they are wise': *kitābhắ yi buzúrg*, 'big books': *bádĭ yi shanĭ*, 'shameful wickedness': *mardắn i dānā yi nĭkū*, 'wise and good men'. (Note that in Persian in such phrases

[1] Of course the following word, to require the inserted *y*, must be closely united in the sentence with the preceding, e. g. as an adjective with the noun it qualifies. If the *i* begins the second word, the *y* is inserted, but not if the *i* begins an affix or enclitic: e. g. *riẓā-y-i ĭzadĭ*, 'the Divine approval'; but *shumā-ĭd*, 'you are'.

the 'and' is omitted and the *izáfeh* comes between the two adjectives). After *ā* and *ū* (ا- and و-) this inserted *y* is written ی,[1] but after ی ـِ or ه ـَ (which is practically a vowel-ending, as the ه is not pronounced) the *y* is sometimes represented by a *hámzeh* and sometimes not written at all, though always pronounced, as بدیٔ شنیع or بدی شنیع, *bádí yi shaní'*: خانهٔ خوب or خانه خوب, *kháneh yi khúb*. (*Vide* § 19). The euphonic *y* is *never* inserted before *ast*, 'is', but the vowel of that word is often omitted, as *kújā'st* (کجاست) for *kújā ast* (کجا است) In conversation too the *y* is not generally inserted before *and*, 'they are', though it is very frequently and correctly written, as کجایند, 'where are they?' the *alif* of the *and* (اند) then falling out. In the perfect of verbs the *y* is not inserted, as *ámadeh-am*, *ráfteh-and*.

§ 35. The four nouns *darákht*, 'a tree, plant', *gunáh*, 'a sin', *cháshm*, 'an eye', *súkhan*, 'a word', in writing generally have their plurals in *-án*, though not in ordinary conversation. In writing, the words

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[1] In Arabic words which end in (ء) *Álif Hámzeh*, if the *hámzeh* is written in Persian (which is not always the case), the ی is not inserted but only the *kásreh*: as علمائے اسلام (*'ulamá'i Islám*), or علمای اسلام (*'ulamā -y-i Islám*), "the religious authorities (learned men) of Islám". The former method of writing is the older, but the latter method is now permissible. When a noun or adjective (Arabic) ends in یٰ (*-ā'*) and is followed by the *izāfeh*, the یٰ is changed into ا (*-ā*) and the ی then inserted; as دعویٰ (*da'vá'*), but دعوای ایشان (*da'vá-y-i ishán*) "their claim". If the noun ending in یٰ be a Proper name, this is not allowable, but the *izáfeh* is represented by a *hámzeh*: as عیسیٰ (*'Isá'*) "Jesus", موسیٰ (*Músá'*), "Moses": but موسیٔ نبی (*Músá'-y-i nabí*), "The Prophet Moses". Note that in this form the *alif i khánjarí* (or upright *hámzeh*) over the ی is omitted, as in fact it often is in such words even when they are not followed by *izáfeh* (*Vide* § 155, *fin*).

abrū́,[1] 'eyebrow', *giyā́h*, 'grass', *ákhtar* 'a constellation', may also take *-ān*, — probably because regarded as *animate*, — but with these words the *-ān* is really obsolete at the present time in speech.

§ 36. In the written style (and the same rule applies to set speech, as in a sermon or oration), nouns ending in ـَـ and denoting animate beings change the ـَ to گ (*h* to *g*) before adding the plural termination *-ān*; as, *bachagā́n*, *bandagā́n* (from بنده *bándeh* 'a slave, servant'). The reason of this is that such words once ended in *k* in the singular (*bándak*), which was softened to *g* before the vowel *ā* of the plural termination. It is not therefore correct to write بندهگان, for the word should be بندگان, though when *-hā* is the plural termination both *hs* should be written (e. g. خانه‌ها).

§ 37. Adjectives form the Comparative by adding *-tar*, and the Superlative by adding *-tarín* to the Positive: as, *khụ́b*, *khụ́btar*, *khụ́btarín*, 'good, better, best': *buzúrg*, *buzúrgtar*, *buzurgtarín*, 'big, bigger, biggest'. The Superlative is hardly used in ordinary conversation, the Comparative with *az hameh* (ازهمه), 'from all', 'than all', being employed instead. The Comparative has a plural — formed according to the general rule, — but the Superlative has none. If two or more superlatives qualify one and the same noun, the *-in* of all the superlatives except the last is elegantly omitted: as, *Shahr i Kirmā́n dar ayyā́m i sābiq yákī az mu'tabártar va pur-jam'iyyattarín sharhá yi Īrā́n búd*, 'The city of Kirmān in former days was one of the most important and most populous cities of Persia'.

§ 38. As a general rule all Cardinal numbers and all Demonstrative and Interrogative Adjectives (including all those given in the list of words prefixed to Exercise II.) must *precede* the nouns they qualify,

[1] So also other parts of the body, as: — *mūžagā́n* (pl. of *mū́žeh*), 'eyelashes' (though now *mužgā́n* is used as the singular and its plural is *mužgānhā́*): *angushtān* (fingers), *rukhān* (cheeks), *labān* (lips), *gīsuvān* (curls), *zulfān* (curls), etc. But these are obsolete.

as *ān mard*, 'that man': *kudām shakhṣ?* 'which person?'. Superlatives, ordinals, and the adjectives *bisyār*, 'many', *dīgar*, 'other', *khyub*, 'good', *'ajab*, 'wonderful, fine', *chand* 'some, several', and a few others may precede their noun or follow it. (But when *chand* means 'how many?', it must precede its noun, as it is then an interrogative). When the adjective precedes the noun it does not take *izāfeh*, when it follows the noun the *izāfeh* is required. *Hámeh*, 'all', if regarded as a noun, requires *izāfeh* after it. as *hámeh yi mardumān*, 'all (of) men': but if regarded as an adjective it does not take *izāfeh*, as *hámeh mardumān*, 'all men'.

§ 39. When an adjective is the Predicate in a sentence it does not take *izāfeh* before it; as *ān zanān khyushgil and*, 'those women are fair'.

§ 40. The *Izāfeh* is merely the shortened form of the Avestic *yo*, 'who, which' (§§ 208, 209). When it comes between two *nouns* it is translated by 'of', as *kitāb i mādar*, 'the book of the mother' = 'the mother's book'. Such a sentence as 'This book is that man's', 'this house is that woman's' is rendered by *in kitāb* ***az ān i*** *ān mard ast*, *in khāneh* ***az ān i*** *ān zan ast*, in the older literary style, but by *in kitāb* ***māl i*** *ān mard ast*, *in kāneh* ***māl i*** *ān zan ast*, in the modern language. (*Māl* means 'property': in the spoken language it often denotes a horse or other animal for riding.)

In answering a question courtesy demands that a portion of the words of the question should be used again and not that a mere affirmative or negative reply should be given'. E. g. *ásb i márā dīdi?* 'Didst thou (did you) see my horse?': *Khair, Ṣāḥib, ánrā ná didam*, 'No, Sir, I did not see him'.

Words.

Andak, a little (time).
In, this.
ān, that.
hamān, that very, the same.
hamin, this very, the same.
chīh ṭaur, *chīh qism*, *chīh jūr (vulgar)*, } what sort of?
zamín, land, country.
mulk, country.
shahr, city.
qáryeh, town.
deh, village.
-am, I am.
-i (*or* ˢ—), thou art.
ast, he, she, it is.

kudám, which?
chíh, which? what?
chíh nauʿ, what kind of?
chigúneh, what sort of; how?
ángúneh, that sort of.
ínguneh, this sort of.
ánqadr, that much.
ínqadr, this much.
chíh qadr, how much?
har, every, each.
hámeh, all.
hích, no none: any.
ním, half.
ámad, he came (she, it).
ámadand, they came.
raft, he (she, it) went.
raftand, they went.
ú, he, she.
án qism, / *án nauʿ,* / *án júr (vulgar),* } that kind of.
fulán, a certain, such and such a.
ín qism, / *ín nauʿ,* / *ín júr (vulg.),* } this kind of.
hamchinín, such as this, such a.
hamchinán, such as that.
Kháneh, house.
naúkar, servant.
láleh, child's manservant.
dáyeh, nurse.
khidmatkár, maidservant.
chíz, thing.
daryá, sea.
savár i, mounted on.
ṣáḥib, owner, master; Mr. (of Europeans).
bágh, a garden.
ráh, a road.
kúcheh, a lane.
maidán, square of city.
bázár, market, street with shops.
asb, horse.
khar, / *ulágh,* } ass.
sag, dog.
gúrbeh, cat.
gáv, ox, cow, bull.
gúsfánd, a sheep.
qátir, a mule.
dar, in, into: a door.
bi (bih), to, for.
az, from, out of: than (*after Comparative*).
bá, along with.
bar, bar rúyi, on, on top of.
bírún az, out of, out from.
bi-deh, give thou.
bi-dihid, give ye.
-im, we are.
-id, you are.
-and, they are.
hástam, I am.
hásti, thou art.
hást, he, she, it is.[1]
hástím, we are.
hástíd, you are.
hástand, they are.

[1] *Hast* denotes he (she, it), is, *i. e.* exists; as *khudá hást,* 'There is a God', 'God exists': but *ast* means *is* merely, as *ú ník ast,* 'He is good'. This distinction, however, does not apply to the rest of the persons of these two defective verbs, which it is convenient to call the verb *Hast* and the verb *Ast* respectively. *Hast* is sometimes used merely as an emphatic *ast;* as, *Shírází ham hast,* 'he *is* moreover a Shírází'. The verb *Ast* may be joined on to the preceding word, and then loses its initial *alif* in all the persons and becomes a mere enclitic affix.

The words *nah,* 'not', *mah,* 'don't', *bih,* 'to', may be written as part of the following word and then lose the final ه, as بخانه *bi-khaneh,* 'to the house', instead of بهخانه *bih kháneh;* نرفت *na-raft,* 'he did not go', instead of نهرفت *nah raft. Az* is sometimes treated similarly and then becomes *zi* (ز), as *ziánrú* or *zánrú* instead of *az án rú,* 'from that aspect', 'because' (زانرو

Exercise 3.

Ín qism kháneh khụb ast. Án mard javán níst. Bachehhá savár i qāṯirhá-y-i naukarhá-y-and. Án dúkhtar dar sháhr níst, dar déh ast. Ín chíh chíz ast? Pídar i án báchcheh -y-i níkū kújā'st? Dar maidán i sháhr ast. Zamín hást va daryá hást. Sag-há -y-i shahr dar kūchehhá -y-and, ámmā dar bāgh. nístand. Asbhá -y-i khụúb dar rāh bűdand. Dúkhtar i kűchik ínjā'st? Khaír, ínjā nist, dar sháhr ast. Gūsfandhá va gāvhá dar án zamín bisyár hástand. Dar khānehhá -y-i shahr kháilí gúrbeh va ság bűd. Kújā íd? Dar bágh i kháneh ím. Chíh nau' bágh ast? Bāgh khụub ast, ámmā kűchik ast.

Translation 4.

In this land are (*is*) many horses, cows, sheep, mules and asses (*horse and*, etc.). That dog came out of this house. The cities of that land were many. The brother came along with the sister. Give a book to the brother of the maidservant. The children's manservant came from the city. What sort of a horse is that? This kind of garden is very good. The sea is larger than the land. The boy is smaller than the girl. The village is large, the town is larger, but the city is largest of all (from all). All the men and women of that large village came to the square of the city. Where are those houses? They are in such and such a village.

Conversation.

Question.	*Answer.*
Dáyeh-y-i bachehhá kújā bűd?	Dar kűcheh bűd va bi-maidán ámad.
Án chíh chíz ast?	Sag ast, ámmā khailí buzúrg nist.
(Ayā) dúkhtar i fulán zan bi-sháhr ámad?	Bálí, bi-shahr ámad, ámmā ḥālā dar déh ast.

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for ازآن رو). Persian words must not be divided in printing or writing in Persian character in such a way as to put one part of the word on one line and the rest of it on another, unless in the case of compounds: but even then it is better for the whole word to be on the one line.

(Āyā) hár gúrbeh kūchíktar ast az har sag?

Khair, har gúrbeh az har sag kūchíktar nīst; hámeh-y-i sag-há buzúrg nīstand.

Zan i pídar i ān báchcheh az maidán ámad yā ná-y-āmad?

Ná-y-āmad, ámmā khidmatkár va dáyeh va dígar naukarhá yi barádar i ān dúkhtar i kúchik ámadand.

Ásb i fulán shakhṣ dar kúcheh ast?

Bálī, ásb i án márd dar kúcheh ast, va qáṭir i barádar i ṣáḥib i ān bāgh dar maidán būd.

(Āyā) ān zan dúkhtar i ṣáḥib i ín ulāgh-há nīst?

Bálī, ṣáḥib i ín ulāgh-há pídar i ān zan ast.

Third Lesson.

Use of *-rā* (ا) and *i* (ی-).

§ 41. *Article.* There is no definite Article in Persian, but its place is in some measure supplied in certain instances by the use of the affixes (ا) *-rā* and (ی) *-i*.

Rā is a *postposition*, the only one in ordinary use in modern Persian. In Pahlavī it meant 'for the sake of', and in this sense it still exists in the strengthened form *ba-rā-yi*, 'for, for the sake of', which is a preposition. *Rā* has its original meaning not only in old Persian writings but also in the word *chirā*, 'why'? (= for what?) which is in common use. *Rā* also means 'to', and may be still used in this sense in writing, thus taking the place of *bi:* as *úrā gúftam*, 'I said to him'; *úrā kitáb dádam*, 'I gave him a book'. But this use of *-rā* to denote the Latin Dative can hardly be said to exist in ordinary conversation at the present time. *In the modern spoken language the proper use of -rā is to denote the direct object of a verb*, especially when the direct object is *definite*. Hence *-rā* is attached to the direct object of the verb when the direct object, (1) is a noun which in English has the definite Article; as, *ásb-rā zín kun*, 'saddle *the* horse': (2) is the proper name of a person or place; as, *Ṯahrán-rā dídam*, 'I saw Ṯehrān': (3) is a noun qualified by *ān*, *ín* or some similar demonstrative adjective (§ 38); as, *ān, kitáb-rā giriftam*, 'I took that book'; (4) is an adjective used as a noun and preceded by the definite article in English; as, *Khudá nikán-rā nigáh mí-dārad*, 'God

preserves the good': (5) is a noun followed by *-ī* and *kih* (*see* § 42); as, *márdī-rā kih gurīkht girīftīm*, 'we seized the man who fled': (6) is a Personal Pronoun or its equivalent; as, *īn-rā bī-shinau*, 'hear this'. *kī-rā dīdī*. 'whom didst thou see?' In all such instances the object is *defined*, and in all of them the *-rā* is therefore required in the modern language. (In the Classical language it is sometimes omitted when the direct object is *inanimate* though definite, but this is not now correct.)

Even when the direct object of the verb has nothing to make it definite but requires something to distinguish it from the subject, *-rā* ***may*** be appended to the object, especially if (1) the object be a person, or (2) consist of a considerable number of words: as, (1) *Pādsháh gadāī-rā dīd*, 'The king saw a beggar'; (2) *Dar sháhr chāī va qáhveh va shákar va qand va nān-rā kharīdīm*, 'In the city we bought tea and coffee and sugar and loaf-sugar and bread'.

Note that the *-rā* comes at the very end of the whole collection of words that go to make up the logical object in such a sentence as that last given. The same rule holds if the logical object consists of a noun followed by a number of adjectives or by another noun in apposition: as, *ān márd i pīr i bulánd-qádd i lāghir-rā dīdam*, 'I saw that tall, thin old man': *Sharīrān Suqrāṭ i falasūf-rā kúshtand*, 'Wicked men slew Socrates the philosopher'.

When the direct object includes the word *chih*, 'what', and denotes something *inanimate*, the *-rā* is rarely used; as, *chīh kitāb gúftīd*, 'which book did you say?'

Rā must *never* be used (*a*) when the noun is governed by a preposition (as it would be used were it the termination of the objective case, which it is *not*, *vide* § 30): or (*b*) with any word that is not the direct object (or part of the direct object) of a verb: unless the *rā* is used in the sense of *to*, or, especially in letters, with the meaning of *at*, *on*; as *ān rūz -rā*, 'on that day'.

§ 42. The affix-*ī* in Persian is used, especially in writing, to express the sense of the English indefinite

article *a* or *an*, as *kitābi*, 'a book', 'a certain book'. The noun, however, may express the indefiniteness without the addition of any such affix, for the word *kitāb* by itself may mean either '*a* book' or '*the* book', or simply '*book*'. The use of *-i* in this sense is rare in conversation, *yak* ('one') prefixed to the noun generally taking its place, as *yak kitāb*, 'a book, one book'. If both are used the meaning is strengthened, as *yak qadri*, 'a small quantity, a very little.'

When followed by *kih* ('which, who, that'), the *-i* may often be translated by 'the'; as, *mardāni kih mi-āmadand*, '*the* men who were coming'; *zanāni-rā kih ānjā būdand dīdand*, 'they saw *the* women who were there'.

When the word to which the *i-* is to be attached ends in ه‍ـ or ی, the affixed *-i* is written (ـِ) or merely a *hámzeh* is appended, but the long sound of the *-i* is retained, as خانهٔ, *khāneh-i*, a house: صوفیٔ, *Ṣūfi-i*, 'a Ṣūfī'. When such words are immediately followed by *ast*, the *hámzeh* is dropped and ی is inserted after the *alif* of *ast*, as خانه‌ایست *khāneh ist*, 'it is a house': آنجاصوفی‌ایست *ānjā Ṣūfi ist*, 'a Ṣūfī is there'.

The affix-*i* may come either (*a*) between the noun and its qualifying adjective, in which case the *izāfeh* (§ 32) is omitted; as, *mardi khúb*, 'a good man'; or (*b*) after the adjective, in which instance the *izāfeh* is retained between the noun and the adjective: as, *márd i khúbi*, 'a good man'. The latter form is now far more usual in speaking, though it *might* give rise to a mistake; for *mard i khubi* might mean 'the *or* a man of goodness', through this idiom is hardly Persian.

The student should bear in mind that not every *-i* at the end of a word is the affix which is explained in this paragraph. For the final *-i* may (a) be an adjectival termination (as *Iṣfahāni*, 'belonging to Iṣfahān, a native of Iṣfahān'); or (b) it may be the termination of an abstract noun, like *-ness* in English, (as *níki*, 'goodness'); or (c) it may be a verbal termination, (as *ámadandi*, 'they would come'; *gúfti*, 'thou didst say': *to mard i níki*, 'thou art a good man'). These will be explained each in its proper place.

§ 43. A question is generally in conversation denoted merely by the tone of voice. In writing it

is often marked by the word *ắyā* (= Lat. *-nĕ*), which is placed at the beginning of the sentence: but this word is rarely used in ordinary conversation. *Mágar* is sometimes used instead of *āyā*, it may occasionally be rendered by 'perhaps', and often introduces an objection, sometimes even implying that the answer 'no' is expected (Lat. *num*), as *Mágar ān kār khyúb ast*, 'Is that a good action?'

§ 44. After such words as *qádrī* and other partitives the singular is used when the English idiom would require the plural; as, *qádrī húllū*, 'a quantity of peaches'. (*Vide* also § 55.)

Words.

Dắr-am, I have.
dắr-ī, thou hast.
dắr-ad, he (she, it) has.
dắr-īm, We have.
dắr-īd, you have.
dắr-and, they have.

Dīd-am, I saw.
dīd-ī, thou sawest.
dīd, he (she, it) saw.
dīd-īm, we saw.
dīd-īd, you saw.
dīd-and, they saw.

Dād-am, I gave.
dād-ī, thou gavest.
dād, he (she, it) gave.
dād-īm, We gave.
dād-īd, you gave.
dād-and, they gave.

Būd-am, I was.
būd-ī, thou wast.
būd, he (she, it) was.
būd-īm, we were.
būd-īd, you were.
būd-and, they were.

dāsht, he had.

girífteh, having taken.

safīd, white.
siyắh, black.
nīlā } blue.
nīlrang }
zard, yellow.
sabz, green.
surkh, red.
nārús, unripe.
Khudắ, God.
nām } name.
ism }
shắh } king.
pādshắh }
[illegible]ch, queen.
zíyắd, much, many: too much.
kíh, who, that: who?
chīh, which? what?

rang, colour.
pul, bridge.
pūl, money.
pūl i siyắh, black money, copper: small change.
'amắmeh, a turban.
ism-at, thy name.
qadr, quantity, value.
míveh, fruit.
sīb, an apple.
zamīnī, earth (*adj*), earthly.
sīb i zamīnī, potato.
gūlābī, pear.
húllū, peach.
sar, head, top, end.
gūsh, ear.
gūsht, meat, flesh.

kirā, whom?
chirā, why?
kāliskeh, carriage.
kār, work, deed.
rūdkhāneh, river.
mámlikat, country, province.
gadá, a beggar.
dast, hand.
ághlab, chiefly.
dín / *mázhab* } religion.
imán, faith.
Irán, Persia.

Notes. In Persian two words are often written together, as فُلانجا for فُلان جا (*fulán jā*), 'a certain place'.

Exercise 5.

پادشاهِ ایران بشهرِ بُزرگ آمد — کارِ آن مردها خوب نیست — درمملکتِ ایران رودخانهٔ زیادنیست — درفُلانجا گاوهای سفید وألاغهای سیاه وقاطِرهای بُزرگ وبسیار بچه‌های کوچك را دیدیم — آن مردِ پیر قدری سیبِ زمینی بأین پسر داد — زنی در اصفهان بود که گربهٔ دید و آن گربه زرد بود وگوشهای سیاه داشت — همه‌شهرهایِ ایران از شهرهایِ مملکت‌های دیگر کوچك‌تراست — امّا طهران بزرگترینِ همهٔ آنهاست — (آیا)اسبهای شاه‌را دیدی — بلی آنها را درشهر دیدم — جوانهایِ آن دِه هُلوهای نارس دردست گرفته اینجا آمدند وبأسبهایِ فلانشخص دادند

Translation 6.

The king saw the good man who was in the servant's house. The river was in that country. I gave the book to the queen's maidservant. The daughters of the queen gave the red apples and the yellow pears to the little children. I saw a carriage with black horses on the bridge, and I gave the money to the servants. Didst thou see the cat in the house or in the garden? It was not in the garden but in the lane. The asses in this country are chiefly white. Give the mule to the owner of the house. The children's nurse saw the dogs in the great square of the town. A certain man saw a turban on the head of every horse in the lanes of that city.

Conversation.

Question.	*Answer.*
آن رودخانه کُجاست	آن رودخانه در مملکتِ ایران است
(ایا) مُقتوها و گُلابیهای خوب درآن زمین هست	بلی میوهٔ ایران بسیاراست وخیلی خوب نیز هست
(بر) سرِ پُل کِرا دیدید	(بر) سرِ پُل شخصی سیاه دیدیم
اسمت چیست	اسمِ بنده حَسَنَ است
(آیا) تو پولِ سیاه داری	خیر پولِ سیاه ندارم پولِ سفید دارم
پدرِ آن پسر سیبی به برادرِ بُزُرگِ آن دختر کوچك داد	در باغ بودم امّاحالا هیچکس آنجا نیست
	—— میوهٔ آن باغ نارس است وبرای بچه‌ها خوب نیست

Fourth Lesson.

Personal Pronouns.

§ 45. The Personal Pronouns in Persian are of two kinds: — (a) Separable and (b) Inseparable. The Separable are:

Singular.

1st Person, من *man*, I, me
2nd Person, تو *tō*, thou, thee
3rd Person, او-وَی *vai*, *ū*, he, she; *ān*, it. him, her.

Plural.

ما *mā*, we, us
شما *shumā*, you [things).
ایشان *ishān*, they (persons): آنها *ānhā*, they (persons and them. them.

As it is sometimes necessary to use the words 'we' and 'you' with a very extensive meaning, these words, though plural, may take a plural termination; as, *māyān gunāhkārān*, 'we sinners'; *shumāhā in i'tiqād-rā dārid*, 'you (*i. e.* all of you, you and your co-religionists) hold that tenet'. If a noun in apposition follow the 1st Pers. Sing. *man*, the *izāfeh* is inserted; as, *man i*

gunāhkār, 'I a sinner'; but with *māyān* the *iẓāfeh* is not used. *Tō* is in some places pronounced *tū*. *Ū* and *vai* have precisely the same meaning the one as the other, but *ū* is more commonly used.

The simple and compound prepositions (Lesson VIII.), the *iẓāfeh*, and the postposition *-rā*, are used with these Personal pronouns just as with nouns. Note, however, that *man-rā* and *tō-rā* are contracted into *márā* and *túrā* (مرا-ترا). E. g. *Ū bi-man dād*, 'he gave to me': *shumā ūrā dīdid* 'you saw him': *kitāb i mán*, 'my book': *tō kitāb i márā bi-ishān dādi*, 'thou gavest my book to them'.

The Possessive Pronouns are (as in the above examples) formed by prefixing the *iẓāfeh* to the Personal pronouns: as, *ásb i shumā*, 'your horse' (*lit.*, 'horse of you'); *kitāb i ū*, 'his book' (*lit.*, 'book of him'). When a noun with a possessive pronoun attached is the object of a Verb, *-rā* is added in accordance with rule: as, *man asb i ūrā dīdam*, 'I saw his (*or* her) horse'.

When a personal or possessive Pronoun of either number and of any one of the three persons is the direct object (or part of the direct object) of a Verb and refers to the same person as the subject of the sentence, instead of the simple pronoun the word *khụud* ('self') or one of its equivalents must be employed (*vide* Lesson VII.): as, *mán kitāb i* ***khvúdra*** *dádam*, '*I gave* ***my*** *book*', (*lit.*, 'book of self': *tō khāneh-y-i* ***khvụ́d-rā*** *farúkhti*, 'thou didst sell thine (own) house'.

The separate Pronouns are in Persian much less frequently used than are their equivalents in English, because the different terminations of the persons of the Verb suffice to express the meaning sufficiently clearly. As a general rule, therefore, the Personal Pronouns are not used as the subject of a sentence except when especial emphasis has to be expressed: as, *mán mī-ravam, ámmā shumā ínjā mī-mānid*, '*I* amgoing, but *you* are remaining here'. (Cf. the usage of the Classical languages.)

§ 46. ***Inseparable Pronouns.*** Besides the Separable Pronouns given above, there are in Persian a

number of Inseparable Pronouns or Pronominal Affixes, which may be used in their stead whenever the pronoun is not the subject of a sentence. These are:

Singular.

1st Person, ـَم *-am*, me, my,
2nd Person, ـَت *-at*, thee, thy,
3rd Person, ـَش *-ash*, him, his, it, her, its.

Plural.

ـَمان *-amān* (*imān*), us, our,
ـَتان *-atān* (*itān*), you, your,
ـَشان *-ashān* (*ishān*), them, their.

It will be noticed that the plural forms are made by adding to the singular in each case the plural termination *-ān*. The pronunciation, however, has now changed into *-imān*, *-itān*, *-ishān* instead of *-amān*, *-atān*, *-ashān*.

When any one of these terminations is affixed to a noun or adjective ending in ـهٔ (*-eh*), an alif is inserted and the termination is written as in the following examples: خانهام (*khāneh am*), 'my house': نوشتهاش (*navishteh ash*), 'his document': مرتبهٔعالیّهات (*mártabeh-y-i 'āliyyeh-at*), 'thy exalted rank': لالهاتان (*laleh atān*, or *laleh itān*) 'your attendant' (of children).

In popular usage and especially in conversation these pronominal affixes are far more commonly used than are the separable pronouns. They may in correct style be affixed to nouns, adjectives, verbs, and compound prepositions ending in *izāfeh* (Lesson VIII., § 70), and mean *my*, *to me*, *me*; *thee*, *to thee*, *thee*, etc. as required: as, *kitábam*, *buzúrg ast*, 'my book is large': *ásbat-rā dídam*, 'I saw thy horse': *zádamash*, 'I struck him': *gúftandashān*, 'they said to them'. At one time these affixes could not be used except in reference to *animate* beings, but this rule is now almost obsolete. In vulgar style these affixes are appended to the simple prepositions also, as *biash* 'to him', (pronounced *bĕ-ĕsh*), but are rarely so written (§ 77).

§ 47. In most parts of Persia *ū* or *vai* is used of persons only, *ān* taking its place in reference to animals and especially to inanimate things: as, *ū qávī'st*, 'he *or* she is strong'; *ān qávī'st*, 'it is strong'. (In Shīrāz, however, *ū* is often used of animals and even of things; but this custom, though found in old books, should not be followed.) So also *ishán* is used of persons only, *ānhá* of animals and of things principally, but also of persons. The plurals *ānán* and *ínán* are hardly ever used now even in writing except when followed by *kih;* as, *ānán kih* or *ānánikih*, 'those who'. In conversation *ānhá'ikih* is used instead with the same meaning.

Má is sometimes vulgarly used instead of *man*, with the verb in the plural, if this pronoun be the subject of the sentence. *Shumá* is used, as 'you' in English, when addressing a single person courteously. *To* is used by villagers: it may be used to children or inferiors. It is also used (like 'Thou' in English) in addressing the Deity. Probably for this reason the affix *-at* ('thy') is often used in certain expressions of politeness when addressed to superiors; as *fidáyat bá'sham*, 'may I be thy ransom', in letters: *qurbán i khák i pā-y-i javáhir-āsā-y-i áqdasat shávím*, 'may we be the offering of the dust of thy most sacred, jewel-like foot' (in petitions to the Shāh of Persia).

§ 48. ***Honorifics,*** *etc.* Certain words, titles etc., are sometimes out of courtesy substituted for pronouns. In speaking, e. g., to a sovereign, *qíbleh-y-i 'álam* (or some other expression which practically denotes 'Your Majesty') is used, followed by the 3rd *person plural* of the verb: as, *Qibleh-y-i 'álam āgáh hástand kih*, 'Your Majesty is aware that', etc. So also, *Huzúr i mubárik farmúdeh búdand*, 'Your Royal Highness had commanded'. To any gentleman may be used the title *sarkár* ('lordship'), with or without other words; as *sarkār i shumá dídíd*, 'you saw': *sarkár i 'álí navíshtíd*, 'you wrote'. In this case the 2nd plural of the verb is used. On the other hand politeness requires the speaker to avoid the frequent use of *man*, 'I', and to substitute for it such a word as *bándeh* ('your humble servant'),

or even *aqáll* ('the least'), *ḥaqír* ('the contemptible one'), etc. In writing in a dignified style the writer speaks of himself as *dūstdár*, *múkhliṣ* ('your sincere friend') etc.: in humbler style other words are used, such as, *du'āgū*, *ḥaqír*, *aqáll*, etc. E. g. *Amrúz*, *chūn bándeh ínjá ámadam*, *kāliskeh-y-i sarkár rā dídam*, 'When I came here to-day, I saw your carriage'.

Words.

Qiṣṣeh, a tale.
rūz, a day.
kas, a person.
guft, he (she) said.
kih, who, which; that.
hárchih, *haránchih*, whatever.
ham . . . ham, both . . . and.
áfarídeh ast, he has created.
baráyi, for the sake of.
insán, man, mankind.
pas, therefore, then.
názár, a glance.
bisyár, very, much, many.
ahammíyyát, importance.
muhímm, important.
daqíqeh, a minute.
páshéh, gnat, musquito.
bíni, nose.
nishásteh, seated.
báyád, ought.
báshí, thou mayest (shouldst) be.
láf-bi-zaní, thou mayest boast.
zírá, because.
ágar, if, since.
darvísh, a religious mendicant.
az án qabíl, of that sort.
chih ṭaur, how?
chih, what?
chíh chíz, what thing, what?
pursíd, he asked.
chígúneh, how?
ḥájat dárad bi-, he has need of.
hích . . . na, none, no.
daulatmánd, rich.
ziyádeh, more.
líházā (لِهَذا), therefore.
bártar, higher, more important.

Exercise 7.

قِصّه

روزی شخصی باخودگفت که هرچه خدا هم در آسمان وهم بر زمین آفریده آن همه را برای انسان آفریده است پس من که انسانم اهمیّتِ من درنظرِ خدا بسیاراست – درهمان دقیقه پشهٔ بربینیِ وی نشسته گفت – تونباید لاف بزنی زیراکه اگرخدا آنچه را که درآسمان وبرزمین است برای توآفریده امّا ترا نیزبرای من آفریده است پس اهمیّتِ من از (آنِ) توزیاده است

Translation 8.

One day a king saw a beggar who (which beggar—*kih ān gadā*) was a religious mendicant. (He) said to the king, 'I am richer than all the kings of the earth'.

The king said, 'How?' He said, 'Because I am a man of God'. The king asked (from) him, 'How art thou richer than a king?' He said to him, 'Because a king is a person who has need of many things, but a religious mendicant is a man who has need of nothing. I am a mendicant of that sort, therefore I am richer than all of you'.

Conversation.

Question.	*Answer.*
درویش به پادشاه چه‌گُفت	گُفت‌که درویش از پادشاه دولتمند تراست
چه‌چیز بربینئ آنشخص نشسته باو	من چیزی بر بینئ وی ندیدم امّا اگر پشهٔ بربینئ اوبود چگونه‌چیزی گُفت
گُفت من‌ازتوبرترم	
کهبودکه پادشاهِ اورا دید	گدائی بودوآن گدا درویش بود
آنشخص کُجا بود	من اورابرسرراه نشسته دیدم
(آیا) شُماکِتاب خودرا به‌پسرآن گدا دادید	خیرآنرابوی ندادم به‌گدایان چیزی ندادم
اسبِ مرا درمیدانِ شهرندیدی	بلی اسبِ ترا آنجادیدم امّا قاطرِ خودرا درشهرندیدم زیرا درکوچهٔره بود
پدرتان حاجت بچه‌کتاب دارد	اوحاجت بهیچ کِتاب ندارد زیراخیلی کتاب دارد امّاحاجت به‌پول‌دارد

Fifth Lesson.

Numerals.

§ 49. The Persian numerical system is very simple. The cardinals from 11 to 19 inclusive are formed by prefixing to ده (*dah*), 'ten', a slightly varied form of those from 1 to 9. Instead of the Persian ordinal for 'first', the equivalent Arabic ordinal اوّل (*ávval*) is used; but for 21st, 31st etc. the regular Persian form یکُم (*yákum*) is alone in use. The ordinals are formed from the cardinals by affixing *-um*, as will be seen in the table. Notice, however, the slight irregularity in the

way of writing the ordinals for 'second', 'third', thirtieth; also the spelling of the words for 60, 100, 200, 300, 500.

In ordinary conversation instead of چهار (*chahār*) *chār* in said; هیجده (*hĭjdah*) is pronounced *hĭjdah*, or even *hĭždah; chahārdah* is pronounced *chārdah; hĭfdah* is pron: *hĭvdah:* and the vulgar but very usual pronunciation of *pānzdah* and *shānzdeh* is *pŭnzdah* and *shŭnzdah* (*vide* § 8, *fin*). So also *pŭnṣad* is said not unfrequently for *pānṣad:* also *sĭnzdah* for *sĭzdah*, 'thirteen'.

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
1	اوّل	یَك	۱	23	بیست‌وسوُم	بیست‌وسه	۲۳
2	دُوُم‌دوُیم	دو	۲	24	بیست‌وچهارُم	بیست‌وچهار	۲۴
3	سِوُم‌سِیُم	سِه	۳	25	بیست‌وپنجُم	بیست‌وپنج	۲۵
4	چهارُم	چَهار	۴	26	بیست‌وششُم	بیست‌وشش	۲۶
5	پنجُم	پُنج	۵	30	سی‌اُم	سی	۳۰
6	شِشُم	شِش	۶	31	سی‌ویكُم	سی‌ویك	۳۱
7	هفتُم	هَفت	۷	40	چِهلُم	چِهل	۴۰
8	هشتُم	هَشت	۸	50	پنجاهُم	پنجاه	۵۰
9	نُهُم	نُه	۹	60	شصتُم	شَصت	۶۰
10	دهُم	دَه	۱۰	70	هفتادُم	هفتاد	۷۰
11	یازدهُم	یازده	۱۱	80	هَشتادُم	هَشتاد	۸۰
12	دوازدهُم	دَوازده	۱۲	90	نَوَدُم	نَوَد	۹۰
13	سیزدهُم	سیزده	۱۳	100	صَدُم	صَد	۱۰۰
14	چهاردهُم	چهارده	۱۴	101	صدویكُم	صدویك	۱۰۱
15	پانزدهُم	پانزده	۱۵	102	صدودوُم	صدودو	۱۰۲
16	شانزدهُم	شانزده	۱۶	103	صدوسوُم	صدوسه	۱۰۳
17	هفدهُم	هفده	۱۷	104	صدوچهارُم	صدوچهار	۱۰۴
18	هیجدهُم	هیجده	۱۸	110	صدودهُم	صدوده	۱۱۰
19	نوزدهُم	نوزده	۱۹	111	صدویازدهُم	صدویازده	۱۱۱
20	بیستُم	بیست	۲۰	112	صدودوازدهُم	صدودوازده	۱۱۲
21	بیست‌ویكُم	بیست‌ویك	۲۱	120	صدوبیستُم	صدوبیست	۱۲۰
22	بیست‌ودوُم	بیست‌ودو	۲۲	130	صدوسی‌ام	صدوسی	۱۳۰

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
140	صدوچهلم	صدوچهل	۱۴۰	400	چهارصدم	چهارصد	۴۰۰
150	صدوپنجاهم	صدوپنجاه	۱۵۰	500	پانصدم	✓ پانصد	۵۰۰
200	دویستم	دویست ✓	۲۰۰	600	ششصدم	ششصد	۶۰۰
300	سیصدم	سیصد ✓	۳۰۰	700	هفتصدم	هفتصد	۷۰۰

Higher numbers are:

English	Ordinals	Cardinals	Ciphers
800	هشتصدم	هشتصد	۸۰۰
900	نهصدم	نهصد	۹۰۰
1,000	هزارم	✓ هزار	۱۰۰۰
1,200	هزارودویستم	هزارودویست	۱۲۰۰
2,000	دوهزارم	دوهزار	۲۰۰۰
3,000	سههزارم	سههزار	۳۰۰۰
10,007	دههزاروهفتم	دههزاروهفت	۱۰۰۰۷
100,212	صدهزارودویستودوازدهم	صدهزارودویست ودوازده	۱۰۰۲۱۲

'Ten thousand' is sometimes called لک (*lak*), five hundred thousand کرور (*krūr*), and the word *mīliyūn* is borrowed from European languages to express 1,000,000. (Note that the Persians, in borrowing *lak* and *krūr* from India have considerably changed the meaning of the words, as in Urdū *lāk'h* means 100,000 and *karōṛ* denotes ten millions.)

The words *ṣad*, 'a hundred', *hazār*, 'a thousand', may take the plural terminations *-hā* and *-ān* when required: as, *ṣadhā náfar kúshteh shúdand*, 'hundreds of persons were slain'; *hazārān hazār 'ālam hast*, 'thousands of thousands of worlds exist'. (The last sentence in more modern style would be written thus, — *chandīn hazārhā 'ālam hast* (چندین هزارها عالم هست).

§ 50. The Arabic Cardinals and Ordinals, especially the units, are occasionally used in Persian; but it is unnecessary to give the Cardinals, as they are used only with Arabic words, as اناجيل اربعه (*Anāĭĭl i árba'eh*), 'the four Gospels', — in Persian چهار انجيل (*chahār Inĭĭl*). The Ordinals are more commonly used, being often employed with the names of kings instead of the Persian Ordinals: as يزدجرد ثانى (*Yazdijĭrd i ṣānī*) 'Yazdijird the Second'. In numbering the heads of a discourse etc. they are also used in an adverbial form with the Arabic case-termination اً (pronounced *-ăn*) appended, as ثانيًا (*ṣāniyyan*) 'secondly'. These ordinals are.

اوّل	ثانى	ثالث	رابع	خامس	سادس	سابع
ávval	*ṣānī*	*ṣāliṣ*	*rābi'*	*khāmis*	*sādis*	*sābi'*
1st	2nd	3rd	4th	5th	6th	7th

	ثامن	
	ṣāmin	
	8th	
تاسع		عاشر
tāsi'		*'āshir*
9th		10th

§ 51. 'Once', 'twice', 'thrice', 'four times', etc., are translated by *yak bār, yak dáf'eh, yak mártabeh; dō bār, dō dáf'eh, dō mártabeh, etc. Bār i dúvvum, bār i sívvum* etc., mean 'a second time', 'a third time', or 'the second time', 'the third time', etc. *Dō bāreh* means 'once more', 'again': *dĭgar bāreh* or *bār i dĭgar*, 'another time'. Such a phrase as 'five times six makes thirty' is expressed by پنج شش تا سى تا (*panj shísh tā sī tā*), the word ميشود (*mī-shavad*), 'becomes', being understood.

§ 52. *Fractions.* Some of the words denoting fractions are Persian, but most of them are Arabic. They are used in the following manner:

Eng.	*Pers.*	*Arabic.*
One half.	نيم nim.	nisf. نصف
One third.	سه يك sih yak.	ṣuls. ثُلث
One fourth.	چهاريك chahār yak.	rub'. رُبع
One fifth.	پنج يك panj yak.	khums. خُمس
One sixth.	شش يك shish yak.	suds. سُدس

One seventh	هفت‌یك haft yak.	sub‘. سُبع
One eighth	هشت‌یك hasht yak.	ṣumn. ثُمن
One ninth.	نُه‌یك nuh yak.	tus‘. تُسع
One tenth.	دَه‌یك dah yak.	‘ushr. عُشر –

The word *nīm* is not used in counting, *niṣf* having now taken its place. Although we may say and write *sih yak* (both Persian words) for ‘One third’, yet to express ‘two thirds’ it is not permitted to say *‘dō sih yak’;* one must say *dō ṣuluṣ.* The same applies to the other fractions: e. g. ‘five eighths’, *panj ṣumn;* ‘three fourths’, *sih rub‘;* ‘seven tenths’, *haft ‘ushr.*

§ 53. *Rule.* After all purely Persian *Cardinals* the noun is put in the *singular* (never in the plural as in English): e. g., ‘two horses’, *dō asb*; ‘a thousand men’, *hazār mard.*

If these words are the subject in a sentence, the verb is sometimes in the singular, sometimes in the plural: as, *mardī rā dō pisar būd,* ‘to a certain man there were (was) two sons’ (‘a certain man had two sons’): *ān ṣad gūsfánd gurīkhtand,* those hundred sheep ran away’. As a general rule the plural verb in such instances is used with words denoting *persons*: it is often used with words denoting *animals,* but it is not correctly used regarding inanimate things, (though this usage is gradually finding its way into the modern language).

§ 54. In conversation the word *náfar* (‘person’) is usually inserted between the numeral and a word denoting persons: as, *shish nafar savár,* ‘six horsemen’. *Dáneh* or *tā* is similarly used with all other words; as *panj tā sīb,* ‘five apples’; *chahár tā asb,* ‘four horses’; *dah dāneh finján,* ‘ten cups’. In writing, *tā* is rarely used in such constructions, but the other words are. In more precise written style other expressions are used, somewhat like our English ‘five *head* of cattle’: as:

Panj zinjīr fīl, ‘five elephants’: (*zinjīr* = ‘chain’).

dō árrábeh (*‘arrábeh*) *tūb,* ‘two guns’: (*árrádeh, árrábeh* = ‘a waggon’).

sih ra’s asb, ‘three horses’: (*ra’s* = ‘head’).

dah á’dad ṣándalī, ‘ten chairs’: (*á’dad* = ‘number’).

do dast libás, 'two suits of clothes': (*dast* = 'hand').

yak ṣaub ábá (*qabá*), 'a single coat: (*ṣaub* = 'garment').

yak farvánd káshtí, 'a ship': (*farvánd* = 'bar').

chahár jild kitáb, 'four books': (*jild* = 'volume').

shish qábẓeh túfáng (*shamshír*), 'six rifles (swords): (*qábẓeh* = 'hilt').

haft ḥálqeh angúshtar, 'seven rings': (*ḥálqeh* = 'link').

In reference to *houses* in legal documents the word *báb* ('gate') is used; as, *dó báb kháneh*, 'two houses'. But in ordinary speceh or writing *dast* ('hand') takes the place of *báb*, and *dó dast kháneh* is said.

§ 55. In such phrases as 'a glass of water', 'a piece of bread', the Persian follows the German idiom by omitting the 'of': as, *yak shísheh áb*, *yak páreh nán* (cf. *ein Glas Wasser; ein Stück Brot.*)

Words.

Túṭí, a parrot.
qadr, a quantity.
qádrí, a little.
Fársí, Persian.
ámúkhteh búd, had learnt.
javáb, answer.
su'ál, question.
chírá, why? why not? certainly.[1]
jángal, forest.
pursídeh, having asked.
parándeh, bird.
bázár, market.
burd, he carried off.
búrdeh, having carried off.
qaímat, *qímat*, price, valne.
túmán, a *tómán* (10 Krāns).
biyábán, desert.
bí, without, devoid of.
bi-fáhm, without understanding, foolish.
mí-arzí, art thou worth?
khẓushnúd, pleased.
shud, he became.
mí-dánad, he knows.
va bás, only, and no more, merely.
pashímán, regretful.
jíhat, cause, reason.
khandíd, he laughed.
ázád kárd, he set free.
Házrat i Ádam, 'His Excellency Adam'.
Havvá, Eve.
Ba'd az án, after that.
qísmat, a portion.
barádaráneh, brotherly, of a brother, a brother's.
mí-gúft, he used to say.
púl i siyáh, a black coin, a copper.
mí-tavánand, they can.
Ai, O!
bí-y-ámúzand, they may learn.
bi-ásáni, with ease, easily.
mí-dihí, thou givest.
hárgiz ... na, never (*ne ... jamais*).
dar báreh-y-i, about, concerning.

[1] This is the meaning of the word when used alone in answer to a question.

shudeh, having become.
ānga̅h, then, thereupon.
gamān búrd, he fancied.
kharīdam, I bought.
kharīd, he bought.
chūn, since, when.
ḥarf mī-zanad, he speaks.
juz, except.
bi-khṿúbi, well.
lafẓ, a word.
alfāẓ (Ar. plur.), words.
ghulām, servant, slave.[1]
māl, property.
daúlat, wealth: a state.
ma'ni, meaning.
khāmūsh, silent.
bāsh, be thou.
ágar bi-fahmand, if they understand, (if they get to know about.)
mī-rasad, it arrives.

Exercise 9.

قصّه

شخصي طوطئ داشت که قدری فارسی آموخته بود ودر جوابِ هرسؤآل میگفت — چرا — روزی صاحبش آرا بهبازار بُرد وقیمتش را سی تومان گفت — شخصي دولتمند بی فهم ازطوطی پُرسیده گفت — آیا توبهسی تومان می ارزی — گفت چرا — آن دولتمند خوشنود شده طوطی را خرید وبخانهٔ خود بردُ — امّا چون دید که طوطی جُزآن یك لفظ هیچ چیزدیگر نمیداند پشیمان شده گفت — آیا من خرنه بودم که تُرابسی تومان خریدم — در جوابِ اوگفت چرا — آنشخص خندید واورا آزادکرد

Translation 10. — A Tale.

A beggar saw a king and said to him (that), 'O king, thou are very wealthy and hast houses and horses, (and) lands, (and) servants, and very much money; but I (*bándeh*) who am thy brother (for Adam is our father and Eve is our mother) have nothing. Give me a brother's portion of thy wealth and property'. The king said to one of his servants, 'Give him a copper'. The beggar said, 'O king, what does this mean? Why dost thou not give me a brother's portion?' The king laughed and said to him (that), 'Be silent; for (*kih*) if the other brothers understand, thou wilt not get even this (even this does not arrive to thee)'.

[1] Now often applied to a telegraph messenger!

Conversation.

Question.	*Answer.*
این حِکایت دربارهٔ چه چیزاست	این حِکایت دربارهٔ پرنده ایست که قدری فارسی آموخته‌بود
آن چه قِسم پرنده بُود	طوطی‌بُود وهرکس‌میداند که‌طوطی‌ها بآسانی میتوانند الفاظی چند بیآموزند
طوطی چه چیز گفُت	طوطی بآن شخصِ دولتمند گفُت — چرا — زیرا همین‌لفظرا بهرکس میگفُت وبس
آیا هرگز هیچ چیزدیگر نگفُت	خیرآن طوطی هرگز هیچ لفظدیگر نه می گفُت
صاحبش آنرا کجُا بُرد	صاحبش آنرا به بازار بُرد
قیمتش‌را چه‌گفُت	گفُت که قیمتِاین طوطی سی تومان است
آن دولتمند چه چیز ازطوطی پُرسید	آن دولتمند پُرسید که آیاتوبسی تومان می ارزی
طوطی‌را چرا خرید وکجُا بُرد	طوطی‌را ازاین جهة خرید که گمان بُرد که این طوطی بخوبی حرف میزند پس آنرا بخانهٔ خود بُرد
بعدازآن به‌طوطی چه گفُت	چون دید که طوطی هیچ حرفِ دیگر جزُ آن‌یك حرفِ چرا وبس‌نمیداند گفُت آیامن خرنبودم که تُرابآن قدرِ پول خریدم
پس طوطی چه‌شد	طوطی آزاد شده پرید وبه بیابان وجنگل رفت

Sixth Lesson.

Relative and Interrogative Pronouns.

§ 56. The simple Relatives are *kih*, 'who', for persons (no plural), and *chih*, 'which', for things. The very same words are also used as Interrogatives, 'who?' 'what?' *But when they are Relatives they cannot be governed by the prepositions, by* ***izafeh***, *or by the postposition* ***-rā***, though when they are Interrogatives they may. (In the latter case the plural of *kih* is *kiyán*, 'who?') Hence

it is often necessary to supplement the feeble relative *kih* by the personal pronouns with the prepositions to express the English Relative when preceded by prepositions or when it is the object of a verb. The method in which this is done will be best understood from the following examples:

(*a*) 'The man *who* came hither was rich'.
(*b*) 'The woman *whom* you saw' (*lit.* *'who* you saw *her'*).
(*c*) 'The child *to whom* you gave the book' (*lit.* 'that to him').
(*d*) 'The person *whose* child they took' (*lit.* *'that his* child').
(*e*) 'The people *whom* I saw were blind' (*lit.* 'that I saw them').
(*f*) 'The men *to whom* you gave the money were beggars' (*lit.* 'that to them').
(*g*) 'The robbers, *from whose* hands (*lit.* 'that from their hand') he took the swords, fled'.

(*a*) Márdí *kih* ínjā ámad daulatmánd būd.
(*b*) Zání *kih* *úrā* dídíd (*or, kih* dídíd*ash*).[1]
(*c*) Báchcheh-í *kih* kitáb-rā *bivai* dádíd.
(*d*) Shákhṣí *kih* báchcheh-*ash*-rā giríftand.
(*e*) Ashkháṣí *kih* *ishán-rā* dídam kūr būdand.
(*f*) Mardháí *kih* pūl*ashān* (*or kih* pūl-rā *bi-ishán*) dádíd gadā būdand.
(*g*) Rahzanání *kih* shamshírhárā *az* dast i *ishán* girift guríkhtand.

§ 57. *Chih* as a Relative is strengthened by the addition before it of the demonstrative *ān*, 'that', when it is governed by a preposition: as,

'From what (that which) he said I understood'. *Az ánchih ū guft, fahmídam.*

Ánchih may be the object of a verb without being followed by *-rā*, but if *-rā*, is inserted the word *kih* ought to come after the *-rā:* as,

(*a*) *Ánchih shinídíd rást ast:* or *Ánchih-rā kih shinídíd, etc.* — (*a*) 'What (that which) you heard is true'.

(This latter sentence is hardly right: it would be more correct to say, *chízí kih* (*ān-rā*) *shinídíd rást ast.*)

(*b*) *Ánchih*(*-rā kih*) *gúftíd, shiníd.* — (*b*) 'He heard what (that which that) you said'.

In a similar way *kih* as a Relative may be strengthened by the insertion of *ān* or *ín* before it, and may

[1] Even good native scholars now use sentences like the following; — Márdí-*rā* kih ámrūz dídíd tájir būd, 'The man *whom* you saw to-day was a merchant', but this cannot be defended.

be used of things as well as of persons; as, in answer to the question, *Chih kitāb gúftid*, 'What book did you say?', it may be replied, *Ánkih dar dast i naúkar búd*, 'That which was in the servant's hand'.

§ 58. 'Whoever', 'whosoever', 'everyone who', and their oblique cases, are similarly expressed by the use of such words as *hárkih, hárānkih, hárkaskih, harkásī kih, hárkas, har shakhṣī kih, har kudám kih:* as,

Hárkih bi-vaí kitábi dádi mamnún i to gasht (or in ordinary language, *Hárkih bé'sh yak kitáb dádi mamnúnat shud*) Everyone *to whom* thou gavest a book became (was) grateful to (of) thee'.

Asb i hárkas-rā kih dídand az ú giriftand, 'whose soever horse they saw, they took it from him'.

'Whichever' is expressed by *har án kih, har kudám kih;* as, 'Take whichever you please'; *Har kudám kih bí-khwāhid bi-girid.*

Similarly *hárchih, haránchih, haránchih kih, har chízi kih,* are used to express, 'whatever', 'whatsoever', 'everything that', etc.

§ 59. *Interrogatives.* The simple Interrogative pronouns are *kih* (formerly, and still in vulgar speceh, *kí*, whence the plural *kiyán*), 'who?', and *chih*, 'what?' When *-rā* is added to these words the final *h* is dropped; as *kírā, chírā* (کِرا، چِرا)[1]. But as the latter word *chírā* means *'why?'* (*'why not'?*), the compound *chih chíz*, (*lit.* 'what thing?' vulgarly *chíh chí*) is used instead (often without *-rā*) as the interrogative.

Examples.

(*a*) 'Whose book is that?'	(*a*) *Án kitábi kist* (= kih ast), or *án kitáb mál i kist?*
(*b*) 'Whom did you see?'	(*b*) *Kírā dídid?*
(*c*) 'To whom did you give it?'	(*c*) *Bih kíh dádid(ash)?*
(*d*) 'Who are they?'	(*d*) *Ishán kiyán and?*

§ 60. The Persian method of expressing the interrogative adjectives 'which?' 'any?' 'how much?', 'how

[1] But when *kih* or *chih* are *relatives* and in composition with *ān, in* etc., ihe *h* is retained before *-rā*. With *hárkih* the final *h* falls out when *-rā* follows.

many?' and the interrogative adverbs, 'when?' 'where?', 'why?', 'how?' will be understood from the examples following:

(*a*) '*Which* house did you see?'	(*a*) *Kudám* khāneh-rā díd'id?
(*b*) 'Has *any one of them* done that?'	(*b*) Áyā *hích kudám i ishán* (*or hích kudámashān*) ánrā kárdeh ast?
(*c*) '*How much* did you give for that? (*lit.* for how much did you buy that?')	(*c*) Ánrā *bi-chánd* kharíd'id? (here the *bi* is generally omitted in conversation).
(*d*) '*How many* people were present?'	(*d*) *Chánd* nafar ḥāẓir búdand?
(*e*) '*When* do you go?'	(*e*) Shumá *kaí* mí-ravíd?
(*f*) '*Where* did you go?'	(*f*) *Kújā* ráftíd?
(*g*) '*Where* is that hammer?'	(*g*) Án chákush *kú*?
(*h*) '*Why* are you weeping?'	(*h*) *Chírā* giryeh mí-kuníd?
(*i*) '*How* do you do that?	(*i*) Ánrā (*bi-*) *chíh ṭaur* mí-kuníd?

Note that *chand*, besides its interrogative meaning, has also the signification of *some*; as *tání chánd*, 'some persons', — in more modern style *ashkhāṣí chand* or *chand náfar*.

Words.

Parírúz, day before yesterday.
dírūz, yesterday.
ámrūz, to-day.
fárda, to-morrow.
pas-fárdā, the day after to-morrow.
ṣubh, morning.
kalágh, a crow.
bí-bíní, thou mayest see.
khábar, news, information.
khábar díh, inform thou.
khábar kúnad he might (may, should) inform.
tā, in order that.
bí-bínam, I may see.
fāl, omen.
bí-yábam, I may get.
yáftíd, you got.
tamám, the whole.
níkanjám, lucky.
khwáhad shud, shall become.
díhad, he may give.
parváz kárdeh, having flown.
firistád, he sent.
dídeh, having seen.
mabádā, lest.
rasíd, it arrived, befell.
janáb i 'álí, (the lofty doorstep, =) your Honour.
bí-rasad, it may (might, should) arrive, befall.
fílfaur, at once, instantly.
baqqál, fruiterer, greengrocer.
dukkán, shop.
dukkándár, shopkeeper.
zaḥmat, trouble.
bí-kharad, he may (might) buy.
zúd, soon, quickly.
(*bar*) *ráh andákht*, he (cast him on the road, =) let him go his way.
átáb kard, he reproached, found fault with.
fuhsh, abuse.
siyásat, government, punishment.

parídeh búd, he had flown.
ráfteh būd, had gone away.
auqátash talkh shud (his times became bitter, *i. e.*) he was displeased.
sakht, hard, severe.
davíd, he ran.
ámadeh, having come.
bar ámadeh būd, had come up.
dar ān baín, mean-while.
áqā, master.
khashmnák / *khashmgín* angry.
tanbíh, warning, punishment.
shúdeh búd, it had become.
gardídeh, having become.
dúst, friend.
ta'árúf, present, gift.
khudā ná-kunad, (May God not do it =) God forbid.
mí-kuníd, you do, make.
nazd i, near to.
āvárd, he brought.
ávárdand, they brought.
hín, time.
kárdeh í, thou hast done.
zad, he struck.
kafsh, a shoe.
zádí, thou struckest.
shikáyat, complaint.
namúd, he shewed, made.
píish i, before.
qází, judge.
ṭalabídeh, having summoned.
javáb dád, he replied.
kār, deed, work, action.
bad, evil, bad: badly.
faqír, poor, a poor man.
qirán, a krān (Persian coin).
bírau, go, away with thee!
jíb, pocket.
insāf, justice.
bidú, to him.
bar dárid, take up, keep.

Exercise 11.

قِصّه

شخصي به نوكرِ خودگفُت ← فردا صُبح اگر دوكلاغ دريك جا نشسته به بيني مرا خبرده تاآمده آنهارا به بيُنم وفالِ خوب بيابم پس كارِمن درتمامِ روزنيك انجام خواهدشُد ← نوكرش (در) صُبح دوكلاغ دريك جا نشستهديد ودويد تاآقای خودرا خبركنُد ← چون آقايش آمديكي ازآنها پروازكرده رفته بود ← اوقاتِ انشخص تلخ شُد وبر نوكرِ خود خشمناك گرديده اورا تنبيهِ سخت كرد زيرا فالش بدبرآمده بود ← درآن بين دوستِ آن آقابرای اوتعارُفي فِرستاد ← چون نوكر آنرا ديد گفُت ← ای آقای من شُما يك كلاغ ديديد تعارُف يافتيد خُدا نكنُد كه دوكلاغ باهم به بينيد كه مبادا آنچه بمن رسيد بجنابِعالی نيز برسَد

Translation 12. — A Tale.

A religious-mendicant went into a fruiterer's shop, and because (*azān jíhat kih*) the fruiterer did not quickly attend to him (*ūrā rāh na-y-andákht*), he found fault

with him. The fruiterer too abused the mendicant, and the latter (*ū*) became angry (having become angry) and struck the fruiterer on the head with his shoe (struck a shoe on the fruiterer's head). The fruiterer lodged (*namūd*) a complaint against (*az*) him before the judge. The judge summoned the mendicant and (having summoned . . .) asked (from) him (that), 'Why didst thou strike this shopkeeper?' He replied, 'Because he gave me abuse!' The judge said to him, 'Thou hast done a very evil deed; but since thou art a poor man I shall (do) not punish thee severely: give half a (a half) krān to this shopkeeper and go away'. Thereupon the mendicant took (brought) a krān out of his pocket and, having given it to the judge, struck him also on the head with his shoe and said, 'If such is justice, do thou keep (take up) half the krān and give half the krān to him'.

Conversation.

سؤ آل	جواب
در آن حکایتِ آقا وکلاغ آن نوکر چه چیز دید	اوّلاً دوکلاغ در یك‌جا نشسته‌دید امّا چون آقایش رسیدیکی از آنها پریده بُود
آیا آن فالِ خوب بُودیابد	فالِ خیلی بد بُود
برای نوکر بدبود زیرا صاحبش اورا بسختی زد امّا آیابرای آقایش خوب نبُود که یك کلاغ‌دیده بُود	آقاالبتهٔ گمان بُرد که این فال بداست امّاخوب بُود بجهةِ آنکه‌در همان حین تعارُفی برای او آوردند
کیست که بدُکّانِ بقّال رفت	درویشی بدُکّانِ وی رفت
برای چه کاررفت	برای اینکه چیزی بخَرَد
درویش از چه جهة بقّال‌را عتاب‌کرد	زیرا که اورا زودراه نیُنداخت
آن دُکّان داربعد از آن چه‌کرد	بقّال بنزدِ قاضی‌رفت وازآن درویش شِکایت کرد
آیا قاضی بخوبی اِنصاف کرد یانکرد	درویش گمان بُرد که قاضی بخوبی انصاف نکرد
چرا آیاقاضی درویشرا تنبیه نکرد پس درویش بقاضی چه گُفت	بلی اوراتنبیه‌کرد امّا بقّال‌راتنبیه‌نکرد گفت که توبخوبی اِنصاف نکردی — وباکفش اورا زد

Seventh Lesson.

The Reflexive Pronoun.

§ 61. The Reflexive Pronoun *khụ́d* or *khụ́ish*, 'self' (which is of the same origin as the Latin *se*, *suus*[1]) is used very much as the similar pronoun in Latin. The great difference is that, while *se* and *suus* belong to the *third* person singular and plural and to no other, the Persian Reflexive Pronoun is used of *all three persons and of both numbers. Khụ́d* may be (a) the subject of the verb, — in which case its use is easily understood: it may be either (b) the direct or (c) the indirect object of the verb; or again it may (d) be governed by the prepositions (including *iz̤á́feh*) and the postposition *-rā:* it may also (e) be used as a noun and have the separate pronouns with *iz̤á́feh* or the pronominal affixes of either number and of any of the three persons attached to it. The use of this pronoun is rigorously observed in Persian, but it presents no difficulty if the following rules be observed. (We deal first with *khụ́d* alone and then with *khụ́ish* separately.)

§ 62. When *khụ́d* is the subject of the sentence, it is used almost like the English *self*, and like that word is generally united with a personal or possessive pronoun: as,

1. *Khụ́d* (or *man khụ́d*, now more usually *man khụ́dam, khụ́d i man* or *khụ́dam*) *bi-shā́hr mī́-ravam*, 'I myself am going to the city'.

2. *Khụ́d* (*to khụ́d*, now *tō khụ́dat*, *khụ́d i to*, or *khụ́dat*) *ū́rā dī́di*, 'Thou thyself didst see him'.

3. *Khụ́d* (*ū khụ́d*, now *ū khụ́dash. khụ́d i ū, khụ́dash*) *ā́nrā guft*, 'He himself said that'.

Similarly are used: — *khụ́d (mā khụ́d*, now *mā khụ́damān, khụ́d i mā*, or *khụ́damān): khụ́d (shumā́*

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[1] *Khụ́d* is from *khvu* (found as late as the *Maṣnavī* of Maulānā-yi Rūmī) + *ta* (cf Skt. — *tas* termination = *from*): *khụ́ish* from the same root + *ash*, affix of 3rd sing. = *his*. [Pahlavī *khūt* and *khvêsh*]. *Khvu* is Avestic *hvā* (Akhaemenian *uvā*), Skt. *sva*, Lat. *se, suus:* Gk. *σφέ, ἑ*: Russ. *svoy*, etc. In Russian and in the Greek of the Hellenic period (cf. *ἑαυτοὺς*, Luke XVII., 14 for *ὑμᾶς αὐτοὺς*) the reflexive pronoun, as in Persian, refers to both numbers and to all three persons.

khụud, now *shumā khụúdatān, khụud i shumā*, or *khụúda -tān): khụud (ishān khụud*, now *khụúdashān, ishān khụúdashān*, or *khụud i ishān*). Only in vulgar speech does the *khụud* take the plural termination *-hā* (the *h* in this termination is frequently omitted by the uneducated), and *khụudhāmān (khụudāmūn), khụudhātān (khụudātūn), khụudhāshān (khụudāshūn)* are then used.

§ 63. When *khụud* is (a) the direct or (b) the indirect object of a verb, or (c) is governed by a preposition (including *izāfeh*) or *-rā*[1], it refers to the same person or thing that is the subject of the sentence (as is evident from its meaning *self*): e. g.,

(*a*) *Man khụúdrā sárzanish kárdam.*	(*a*) 'I reproached myself'.
Tō kitāb i khụúdrā bi-vaí dádi.	'Thou gavest thy (own) book to him'.
Mā bi-khāneh-y-i khụúd mi-ravím.	'We are going to our (own) house'.
(Á)yā shumā ásb i khụúd-rā girifti̇d?	'Did you take your (own) horse?'
Ishán dar dil i khụud gamán ná-burdand.	'They did not imagine (fancy) in their hearts (heart)'.
(*b*) *Shumā khụúdrā* (or *bi-khụúd*) *khaili záḥmat dádeh i̇d.*	(*b*) 'You have given yourself a great deal of trouble'.
(*c*) *Ú dar báreh-y-i khụud guft.*	(*c*) 'He (she) spoke about himself (herself)'.

§ 64. Foreigners often make mistakes in the use of *khụud* through failing to remember that, whenever in English one can use the word *self* or *own* along with a Personal pronoun without materially altering the meaning of the sentence, then *khụud* (alone or followed by a possessive pronoun separable or inseparable) must be used in Persian instead of the simple personal pronoun (generally in such cases a possessive). E. g., in the sentence, 'I left my book on the table', the meaning is not materially altered by saying 'I left my own book on the table': therefore in Persian, instead of saying *Man kitāb i* ***márā*** *(bar) rú-y-i miz vā guzárdam*, which is ***utterly wrong,*** one should say *man kitāb i* ***khụúd-rā*** *(bar)rú-y-i miz vā guzárdam.*

[1]) When governed by *-rā* it must be the direct or indirect object of a verb, as will be readily seen.

In the modern spoken language instead of *khụ̈d* alone the compound forms *khụ̈dam, khụ̈dat, khụ̈dash, khụ̈damān, khụ̈datān, khụ̈dashān*, or *khụ̈d i man*, etc. are generally used. This is not approved of in writing except when necessary to avoid ambiguity (cf. § 45).

In the modern language in both speaking and writing the *pronominal affixes* may often be used instead of *khụ̈d* in a possessive sense, though the separable pronouns may not. Thus the sentence given above, *Mán kitáb i khụ̈drā (bar) rū-y-i mīz vā guẓárdam*, might equally well be put thus, *Man kitáb**amrā***, etc. So again, *Shumā khāneh-y-i khụ̈drā farūkhtīd*, 'you sold your house', might be *Shumā khāneh-atānrā farūkhtīd*. In the third person singular and plural this use of the pronominal affixes *-ash* and *ashān* is open to the same ambiguity that is found in English: as, *kitāb-bashrā gum kard*, 'he lost his book'. Here it is not clear whether it was his own or some other person's book that he lost.

§ 65. *Khụ̈ish* may be used instead of *khụ̈d* whenever the latter is not the subject of a sentence: but *khụ̈ish* cannot take the pronominal affixes or the personal pronouns preceded by *iẓáfeh* when it is used in this sense.[1]) When *khụ̈d* is governed by *-rā* or any preposition except the *iẓáfeh*, the strengthened form *khụ̈ishtan* may be substituted for it, but it takes no appended pronoun and is rarely used except with *-rā*. In fact the main use of *khụ̈ishtan* and *khụ̈ish* is to avoid the repetition of *khụ̈d*. Examples:

Man khụ̈ishtanrā sárzanish kárdam: To kitáb i khụ̈ishrā bi-vaí dádi: Mā bi-kháneh-y-i khụ̈ish mī-ravīm: (Áyā) shumā ásb i khụ̈ishrā girífteíd? Īshān dar dil i khụ̈ish gamán ná-burdand: Shumā khụ̈ishtanrā khaílī zaḥmat dádeh íd: Ū dar báreh-y-i khụ̈ish guft. (For translation *vide* § 63.)

§ 66. The use of *khụ̈dash, khụ̈dashān*, is very noteworthy and very convenient in such a sentence as, *Shumā Ḥásan-rā savár i asb i khụ̈dash**ashrā**, díd*, 'You saw Ḥasan mounted on his own horse'. If the affix *-ash*

[1]) When *khụ̈ish* is followed by a possessive pronoun it has the meaning of 'a relative'; as *man khụ̈ishashrā dídam*, 'I saw his relative'.

were not used, the meaning would probably be 'mounted on *your* horse' (§ 63). But the phrase is really a contraction for, *Shumā Ḥásan-rā dīdíd kih savār i ásb i khvúd būd.*

Words.

Bakhíl, a miser.
mí-bāsham, I am.
mí-bāshad, he, it is.
bāyad bāshad, it must be.
iltifát farmūdeh, (having commanded attention, notice, =) kindly, please.
shab, night.
ámshab, to-night.
'áriyeh, *'áriyatan* } as a loan.
bí-ravam, I may go.
bi-ráft, he went.
ráfteh būd, he had gone away.
naqd, cash, ready money.
mí-dānam, I know.
kih . . . ánjā, where.
panhán, hidden.
bí-kunam, I may make.
bi-khvúshí, with pleasure.
makhfí, hidden, secretly.
uftádeh ast, has fallen (out)
dandán, a tooth.
bayán, explanation.
aulád, children (*Ar. pl.*)
khvāhand murd, they shall die.
písh i rū, before the face.
āgáh (*az*), aware (of).
ashkhāṣ (Ar. pl. of *shakhṣ*) persons.
farzánd, child.
rafíq, comrade.
sipúrd, he handed over.
bí-sipāríd, hand over.
az āqab i, behind.
shitáfteh, having hastened.
guzāshteh būd, he had placed.
mí-guzárd, he was placing.
nihád, he put.
bi-díd, he saw.
duzdíd, he stole.
duzdídeh, having stolen.
bāz, back, again.
bi-búrd, he carried off.
andíshíd, he thought out.
bi-názar āvárdeh, having (brought to sight. =) devised.
rasídeh ast, has arrived,
dast, hand.
mí-khvāham, I wish.
dáfn kúnam, I may bury.
mamnún i, grateful to.
zindán, prison.
afkánd, he cast.
'umr, life.
khvāhad būd, shall be.
darāz, long.
khvāhíd zíst, you shall live.
farmúd, he commanded.
mulázim, attendant.
bíshtar, more.
aqrabā (Ar. pl. of *qaríb*) relatives.
khāyin, treacherous.
khiyánat, treachery.
hamchinán, thus.
qabl az, before.
umíd, hope.
taḥṣíl, attainment.
mā báqi, the remainder.
mazkúr, mentioned.
bar gardāníd, he returned (*trans*).
tadbír, plan.
khvushdíl, delighted.
gardíd, he became.
bá'd az, after.
bar házar, on (his) guard.
bí nihāyat, *bi-nihāyat*, } extremely.
mu'ábbir, interpreter of dreams.
ta'bír, interpretation of a dream.
ṭálab kárdeh, having summoned.
khvāb, sleep, dream.
dānishmánd, wise, sage.
in'ám, a gift.
durúst, right, correct.
tafávut, difference.
tā, so that.
ríkhdeh būd, had (been) poured out.

yáft, he found.
múltafit, attentive, comprehending.
ḥíleh, a trick.
rahá namúd, he let go.
ghazabnák, angry.
bad-shukún, ill-omened.
ḥikáyat, a story, narative.

Exercise 13.

قِصّه

بخیلی بدوستِ خود گفت — هزار تومان نزدِ بنده میباشد اِلتفات فرموده اِمشب اَلاغ خویشرا بمن عاریهً بدهید تابرآن سوار شده ازشهر بیرون بِروَم وآن نقدرا درجائیکه میدانم پنهان بکنم — دوستش بخوشی اَلاغ خودرا برفیقش سپرد امامخفی از عقبِ وی شتافته آنجائیرا که بخیل پولِ خویشرا درآنجانهاد بدید وچون بخیل رفته بود تمام پولرا بیرون آورد وَببُرد — روزِدیگر آن بخیل‌در آنجا رفته پولِ خودرا نیافت مُلتفِت شدکه آن بایدکارِ دوستش باشد — پس حیلهٔ بنظرآورده نزدِ دوستِ خویش برفت و گفت — ای دوستِ من امروزنیزپولِ زیادی بدستم رسیده است میخواهم آنرا در همانجا دفن کنم لِهَذا اگر فردادروقتِ شب اَلاغ خودتانرا باردیگر بمن بسپارید خیلی ممنونِ شمامیباشم — دوستِ خائنش همچنان کرد امّا قبل ازآن به اُمیدِ تحصیلِ ما بقیءِ پولِ بخیل آنچه‌را که ازپیش دُزدیده بود بجای خود برگردانید — چون بخیل بآنجا رسید نقدِ خودرا یافت واز تدبیرِ خویش بی نهایت خوشدل‌گردید وبعد ازآن از خیانتِ اینگونه اشخاص برحَذَربُود

Translation 14.

A certain king saw in a dream that all his teeth had (has) fallen (out). Having summoned an interpreter of dreams he asked (from) him what the explanation of the dream might be (is). He said, 'O king, this dream is very ill-omened, because its explanation is this, that all (thy) children and thy relatives shall die before thine eyes (face)'. The king became angry and (having become angry) threw that man into prison. Having then called another interpreter of dreams he

enquired of (from) him the explanation of that dream. He said, 'O king, this is a very good omen, for its meaning is (this) that your life shall be very long, and that you shall live longer (more) than all (your) children and relatives'. The king laughed and commanded (to) his attendants to give (that, 'You give') a gift to this wise-man: and having rebuked that other he let (him) go.

Conversation.

سؤ آل	جواب
کو بود که نقدِ خودرا پنهان کرد	بخیلی بود که نقدِ خویشرا در زمین پنهان کرد
آیا بکسی دیگر خبرداد که آنرا کجا گذاشته بود	خیر ایدوستِ من به هیچکس خبرنداد
پس آیا هیچ شخصِ دیگر از آن کار آگاه نشد	بلی کسِ دیگر آگاه شد زیرا ازعقبِ بخیل رفته آنجائیرا که در آنجا پولِ خودرا میگذارد بدید
بخیل بر چه چیز سوار شد	اُلاغِ رفیقِ خویشرا عاریةً گرفته سوارِ آن شد
(آیا) دوستِ وی خائن بود یا نه	بلی خیانت کرده پولِ ویرا دُزدید
بخیل بچه‌طور نقدِ خودرا باز یافت	حیلهٔ اندیشید که در آن قِصّه مذکور شد
بعد از آن چه شد	بعد از آن اوازخیانتِ دوستانِ خائنِ خود برحذر بود
درقِصّهٔ پادشاهی که خواب دید چه فالِ بد مذکور است	فالِ بد این بود که تمامِ دندانهایش ریخته بود
(آیا) آن فال بد بُود یاخیر	یك نفر گفت که بداست دیگری گفت که خوب‌است
(آیا) تعبیرِ کدام شخص دُرست بُود	در تعبیر هر دو شخص هیچ تفاوتی نبود امّا یکی از ایشان دانشمند تر از آن دیگر بُود
پادشاه بآن شخصِ دانشمند چه چیز داد	بملازمانِ خود فرمود تا ویرا انعامی دادند
وبآن مُعَبِّرِ دیگر چه کرد	اورا عتاب نموده رها کرد

Eighth Lesson.

Prepositions, simple and compound: Conjunctions, Interjections.

§ 67. The simple Prepositions now in use in Persian are very few, the only ones of Persian origin now used being:

az, from, out of: than (with comparatives).

bi, *ba* (when united with the following word: when separate, *bih*, *bah*), to, for, at; in, with (means).

bā, with, along with (now used of *manner* and instrument).

bar, on, upon.

bī, devoid of, without (*sine*).

dar, in. into, at; on (of time).

-i, of (the *iẓāfeh*, which in many instances is now a simple preposition).

tā, up to, as far as.

Of Arabic origin and less commonly used are:

ilā', up to, to (e. g. of verses: *az āyeh-y-i shishum ilā' āyeh-y-i hifdahum*, 'from the sixth to the seventeenth verse').

ḥáttā', as far as (often used with *in kih*, as *ḥáttā' in kih ū ghaẓabnák shud*, 'to such an extent that he grew angry'.)

fī, = *per* as used in English (as, *shákar*, *hījdeh man fī hasht qarān:* 'sugar, eighteen maunds at eight krāns *per* maund'.)

bilā, without (as, *bilā shakk*, 'without doubt').

§ 68. The older form of *bi* is *ba*, which is still used in *Shīrāz* and in some other places. When followed by *ū*, *ān*, *in*, *ishān*, a still older form of the words *may* be used, *bad-* or *bid-*, after which the initial *alif* of the above four words is omitted: as *bidū* (بدو), *bidān* (بدان), *bidīn* (بدین), *bidīshān* (بدیشان). This form of the preposition is rather more used in writing than in conversation.

§ 69. In modern conversation *dar* is seldom heard, *tū* (more properly *tū-y-i*) being often used instead, as *tū ṣandūq*, 'in the box' (*vide* § 77). *Bar* is rarely used alone, (*bar*) *rū-y-i* generally taking its place: even in

writing it has a tendency to be used almost interchangeable with *bi*, except after verbs of *giving*. *Tā bi* is now more frequently used than *tā* alone, and *bi juz* is sometimes said for *juz*.

The Compound Prepositions in conversation and even in writing are now supplanting the simple ones. The simple Prepositions are, however, often omitted in conversation and sometimes even in writing when the sense is clear enough without them; as, *Ū ráfteh ast (bi-) shahr*, 'he has gone to the city': *Bi-dih man* for *bi-dih bi-mán*, 'give to me'. *Shamshīr (dar) dást i savár búd*, 'the sword was in the horseman's hand'. When in composition with other words and thus forming part of a compound Preposition, the simple prepositions are also frequently omitted both in speaking and in writing: as, *Nardubán (bar) sár i divár búd*, 'the ladder was on the top of the wall'; *báchcheh (dar) bághal i pídarash ast*, 'the child is in its father's arms (embrace)'; *Ū kújā'st? (Dar) khāneh-y-i baiṭār ast.* 'Where is he? He is at the veterinary surgeon's (house); *Ān shakhṣ (bar) dáman i kūh uftād*, 'that person fell at the foot of the mountain'; *Ān ṣandúq (dar) pā-y-i darákht ast*, 'that box is at the foot of the tree'; *A'sb i man (dar) pāīn i divár yáft shud*, 'my horse was found under the wall'; *Ān sháhr (bar) láb i daryá váqi' ast*, 'that city is situated on the shore (lip) of the sea'. In these examples and in those given below the words in brackets may be omitted without changing the meaning.

§ 70. The Compound Prepositions are generally composed of a noun preceded by a simple preposition expressed or understood. For this reason they all require an *izáfeh* after them, except in the few instances in which *az* or *bi-* takes its place. Most of the compound prepositions in actual use are given in the subjoined list. They are shewn in actual connexion with other words in order to make their meaning and use clearer and more easily understood.

Birún az shahr, out of the city.
Birún i shahr, outside the city.

(dar) andarūn i khāneh, } within, inside the house.
dākhil i khāneh, }

(dar) bain i rāh, on (amid) the way.
dar aṣnā-y-i ān kār, during that work.
(bar) sár i rāh, on the road, by the roadside.
(bar) bālā-y-i sar i vai, above his head.
bidūn i dūstam, without my friend.
bi-istiṣnā-y-i ishān, with the exception of them.
(az) āqab i vai uftādand, they followed (fell) after him.
az rāh i Abūsháhr, *via* Bushire.
az rū-y-i } *javānmárdi*, from, by way of, generosity.
az rāh-i }
dunbāl i ū, behind him (*vulgar*).
nazdīk i, nazdīk bi- } *shahr*, near (to) the city.
qarīb i, qarīb bi- }
az qarār i ānchih maktūb ast, according to what is written.
bi- ḥádd i imkān, as far as possible.
(dar) paï-y-i (ﻱ) *vai*, after (in search for) him.
(bi)- ghaïr i ū, except him.
ghaïr az ān, besides that, other than that.
pāīn i kūh nishást, he sat at the foot of the mountain.
(bi-,) (dar) zīr i darákht, beneath the tree.
pás az ān
ba"d az ān
ba"d i ān } after that, afterwards.
az ān bi-bá"d
pas i párdeh
(dar) āqab i párdeh } behind the curtain.
(dar) púsht i dīvār, behind the wall.
(bar) púsht i bām, on the roof.
púsht i sár i naúkar āmad, he came up behind the servant.
qábl az ān váqt, before that time.
pīsh i ḥakīm āmad, he came to the doctor.
pīsh i qāzī istād, he stood before the judge.
pīsh i rū-y-i vai, in front of him (before his face).
pahlū-y-i barādaram nishást, he sat beside my brother.
rū bi rū-y-i pādshāh, face to face with, in front of, the king.

(dar) muqābil i másjid, in front of the mosque.
dar muqābileh-y-i Qur'ān, in comparison with the Qur'ân.
(bar) rū-y-i mīz, on the table.
názd i vaí, near him: in his opinion.
(bi)- názd i vaí raft, he went to him.
az názd i ḥākim, from the governor.
az jānib i Khudā, from God.
az ḥuẓūr i pādshāh, from the king's presence.
īnrā lā-y-i ān kitāb bi-guẓār, put this inside that book (*spoken style*).

(bi-) zidd i
(bi-) khilāf i
(bar) khilāf i
} *ān ḥukm*, contrary to that command.

muvāfiq i
bar vifq i
mutābiq i
(bar) hásb i
} *ān qaúl*, according to that statement.

dar bāb i imān, in reference to belief, in the matter of faith.
dar bāreh-y-i ān mátlab, in reference to, concerning that matter.
(bar) sar i ū rīkhtand, they fell upon (attacked) him.
(bar) sár i súfreh, on the table (cloth).
bālā-y-i sár i ū istādand, they stood close beside him.
(dar) miyān i ṭāifeh, among the people.
miyāneh-y-i ān dō náfar ṣúlḥ shúd, peace was made between those two persons.

bi-jā-y-i ū,
(bi)-ávaẓ i ū
} in place of, instead of him.

(bi)-sámt i
(bi)ṭáraf i
(bi)-sū-y-i
} *Bādkūbah*, towards Baku.

ṭaraf i shām, towards evening.
(bar) ān dást i rūdkhāneh, on that side of the river.
(bi-)ān sū-y-i (ṭárafi) rūdkhāneh, across the river.

hamrāh i ishān,
bi-hamrāhi-y-i ishān,
} along with them.

jilaú i man bi-rau, go in front of me.
daúr i ūrā giriftand, they surrounded him.

daúr i sháhr, *girdāgírd i sháhr*, } around the city.

(dar) aṭrāf i dīh, in the outskirts of, all around, the village.

bi-khāṭir i Khudā, for God's sake.

(az) barāyi man, for me.

bi-jíhat i / *bi-sábab i* } *ū*, by reason of him.

bi-vasílleh-y-i / *bi-vāsiṭeh-y-i* } *Injíl*, by means of, through the Gospel.

maḥz i shujā'at i mubāriz, simply through the champion's courage.

sivā-y-i ū, except him, besides him.

az báhr i vai, because of, for the sake of him.

dar rāh i mā kúshteh shúd, he was slain for us, instead of us.

(bi)-khídmat i vazír, to the minister.

bi-khídmat i shumā mí-rasam, I (shall) come to you.

barābar i ān khāneh, facing, opposite to, that house.

banā bar ān ḥujjat, according to (based upon) that argument.

múlk-rā bi-táḥt i taṣárruf i khvúd āvárd, he brought the country under his own sway.

bā vujúd i ḥadāṣat i sinn, in spite of tenderness of age.

az bárakat i 'ílm, by benefit of (taking advantage of) learning.

§ 71. *Conjunctions.* The Conjunctions in Persian require but little explanation. The most important are:

va, *o*, and.
yā, or.
yā ... yā, either ... or.
va yā, or even.
chíh ... chíh / *khvāh ... va khvāh* } whether ... or.
bálkih { nay but, nay rather, nay on the contrary (*Germ.* sondern, Gr. *ἀλλά*)
(*va*) *ámmā* / (*va*) *líkin* / (*va*) *lákin* / *váli* } but, yet, (Germ. *aber*), however.
chún, since, when.
vágar (*va ágar*), and if.
vágarnah (*va ágarnah*), otherwise, and if not.
mágar, but, perhaps.
az bás kih, since.
zírā (*kih*), / *zánrū kih* } for, because.
na ... va na, neither ... nor.
bā ínkih / *bā vujúd i án kih* / (*ma' ánkih*) / *ágarchih* } although, notwithstanding that.

ham . . . ham, both . . . and.
niz, also.
ágar, *hargáh*, *hargáh kih* } if, since.
ham, even, also.
hárchand kih, however much.
pas, then, accordingly.
ḥálánkih, whereas, since.

§ 72. *Interjections.* The principal are: — *Ínak*, lo! *ai*, Oh; *váy*, woe! *áh*, ah; *afsús*, alas! *ḥaif*, alas! (*ḥaíf ast kih*, 'it is a pity that' . . .); *bah bah!* 'bravo, well done!'

Words.

Naqqásh, a painter.
yak dígar, one another.
gúftand, they said.
taṣvír, a picture.
bí-kashím, let us draw.
bí-kashad, he may (might) draw.
mí-kashad, he draws.
kashíd, he drew.
kashídeh, having drawn.
kashídam, I drew.
kashídí, thou drewest.
bí-bínim, let us see.
bí-bínand, they may (might) see.
khúsheh, cluster, bunch.
angúr, grape.
dar, a door, gate.
darb, large gate, gateway.
ávíkht, he hung.
mínqár, beak.
mí-zádand, they were striking.
gamán mibúrdand, they were fancying.
míveh, fruit.
mardumán, people.
pasandídand, they approved of.
pursídand, they asked.
párdeh, a curtain.
pish, forward.
pas, back, backward.
ámadeh, having come.
daráz, long.
daráz kárd, he stretched out.
ma'lúm, known.
dar páy-i, in search for.
dídeh, having seen.
'azíz, respected, dear.
kámil, perfect.
farífteh shúd, he was deceived.
farífteh shúdand, they were deceived.
chandí, a little (time).
gurékht, he fled.
gurékhtí, thou fleddest.
gurékhteh, thou hast fled.
dámán, hem of a garment.
zádeh, having struck.
bálkih, but, on the contrary.
ḥálá, now.
yáftam, I found.
sazá, punishment.
mí-dáham, I (shall) give.
ákhiru'lámr, finally.
ḥákim, governor.
har dó, both.
khwástand, they asked-for.
daríceh, window.
vá dáshteh, having stationed.
amr farmúd, he commanded.
bírún kúnand, they should put out.
ḥálat, state, condition.
ḥúkm kárdeh, having ordered.
shamshír, sword.
gárdan, neck.
bí-zan, strike thou.
súkhan, a word.
tarsíd, he feared.
fi'lfaúr, at once.
áslá, at all (*with neg*).
ḥárakat, movement.
fahmíd, he understood.
táziyáneh, scourge, bastinado.
tá, in order that.
múmkin, possible.
sázad, he may make.
mí-búd, it would be, was.
naqsh, a picture.
iqrár kárd, he confessed.
fáqat, only, merely.
rihá'í escape, deliverance.
gúl khwúrd (he ate deceit), he was deceived.

Exercise 15.

قصه

دو نقاش بیکدیگر گفتند که ما هر دو تصویر بکشیم به بینیم که کدام یك از مابهتر میکشد نقاش اوّل خوشهٔ انگور کشید وآنرا بربالای درب باغ خود آویخت وپرنده‌ها آمده برآن منقار میزدند زیرا گمان می‌بردند که فی الواقع میوه است — مردمان آن تصویر را بسیار پسندیدند وبآن نقاش بخانهٔ نقاش دیگر رفتند وازاو پرسیدند که تصویر توکجاست — گفت عقب آن پرده است — نقاش اوّل پیش آمده دست خویش‌را درازکرد تاپرده را پس بکشد آنگاه معلوم شد که آن پرده همان تصویر است که درپی آن بود — اینرا دیده آنشخص بصاحب خانه گفت — ای دوست عزیز تو از من کامل‌تری زیرا که بنده چنان تصویر کشیدم که پرنده‌ها فریفته شدند وتوچنان تصویر کشیدی که نقاش فریفته شد

Translation 16. — A Tale.

A slave fled from his master. After a short time his master, having gone to another city and having found (seen) that slave there, seized him and said, 'Thou art my slave, why didst thou run away from me?' The slave, having laid hold of (having struck hand upon) his garment (hem of his garment), said in answer to him (in answer of him). 'No!; on the contrary, thou art my slave, and having stolen much money from me thou hast run away: now that I (have) found thee, I (shall) give punishment'. Finally they both went to the governor and (having gone they) asked for justice. The governor of the city, having stationed both (of them) near a window, ordered that both should put their heads (head) out at one time. When they were in that position (state), the governor said to one of his attendants, 'Draw thy sword and (having drawn) behead (strike the neck of) that slave'. When the slave heard this speech (word), he at once drew his head back, but his master did not make any

movement at all. The governor understood which was the slave and which the master (that which is . . .): therefore he bastinadoed the former (*vairā*) and delivered him to his master.

Conversation.

سؤال	جواب
کدام یکی از آن دو نقاش تصویر کشید	هر دو نفر تصویر کشیدند امّا یکی بهتر از دیگری بود
مردمان چه چیزرا بردرباغ نقاش اوّل دیدند	ایشان آنجا نقش خوشهٔ انگورديده آنرا خیلی پسندیدند
درپیِ چه چیز پیش نقاش دیگر رفتند	نزدوی رفتند تا به بینند که اوچه قسم تصویر کشیده است
بچه طور معلوم شد که نقاش دوّم از نقاش اوّل کاملتر است	خود نقاش اوّل آنرا اقرار کرد چون گفت که تو مرا که نقاش هستم فریفتی امّا من فقط پرنده هارا فریفتم
(آیا) آقا غلام خودرا یافت	بلی اورادر فلان شهر یافته گرفت
آن غلام چرا باردیگر نگریخت	زیرا گمان برد که بطور دیگر ممکن است که خویشتنرا آزادسازد
آیا خودرا نفریفت	بلی گوساله خودرا خورد ورهائی نیافت

Ninth Lesson.

Language of the Common People.

§ 73. In all languages there is a considerable difference between the written and the spoken style, though the written style, as it may be called, is in reality used also in set speeches, sermons, orations, and even in careful arguments and discussions. There is also a considerable difference between the ordinary conversational language of the educated and that of the uneducated classes. The same rule holds also in Persian, but with this difference that even educated Persians are careful to *avoid* using to the lower classes the language they would use in speaking to their equals. Hence one may hear from the lips of a well educated man, if he is speaking to a shopkeeper or villager, the kind of language which may be properly

designated as vulgar. Examples of this we purpose to give in this lesson, as an English resident in Persia ought to be able to understand, though he may not care to speak it.

The style of the modern Persian newspaper is at once elegant and at the same time more colloquial than that used in any but the most modern Persian books, e. g. the late Shāh's diaries. But there are certain words and expressions which are habitually used by even the best speakers, but which are not yet to any extent admitted into the written language. These, however, ought to be known by anyone who wishes to be thoroughly conversant with the language now spoken in Persia. We proceed to mention some of these more fully, though a few have been already introduced into the Exercises, and still more into the Conversations. Some of the forms are not new, being found in Pahlavī (themselves or their analogues).

§ 74. Almost every Persian, even those who are well educated, habitually *in ordinary conversation* pronounces *ā* before *m* or *n* in Persian (and in some very common Arabic) words as *ū* (*vide* § 8).

There are a number of words which are somewhat differently pronounced in different parts of the country: e. g. *pādishāh* is said in Shīrāz and *pādshāh* in most other places. The most important of these differences is the substitution of *i* in some places and of *a* in others for *u* in a large number of word: e. g.

Old Pers: — *numūdan*, *shunūdan*, *rubūdan*, *gumān*, *gulū*, *chunān*.

Shīrāz: — *nimūdan*, *shinidan*, *ribūdan*, *gimān*, *gilū*, *chinān*.

Iṣfahān: — *namūdan*, *shanidan*, *rabūdan*, *gamān*, *galū*, *chanān (?)*.

Somewhat similar are the cases of such words as:

Shīrāz: — *imrūz*, *imsāl*, *imshāb*; *zindeh*, *zindagī*, *khājil*, *irreh*, *khishm*.

Iṣfahān: — *amrūz*, *amsāl*, *amshāb*; *zándah*, *zándagī*, *khijil*, *arreh*, *khashm*.

§ 75. *Nouns.* The plural termination *-ān* is rarely heard: the vulgar pronunciation of the plural *-hā* is

simply-*ā*: e. g. the popular plural of *báchcheh* is *bachchā́*. Arabic plurals are very commonly used with the numerous and increasing number of Arabic nouns in use in Persian, which have caused many classical words (as *sāmān*, etc.), to be completely forgotten. Moreover the Persian words *dih*, 'village' and *farmā́yish*, 'a command', always take the plural in the Arabic form *dihā́t*, *farmāyishā́t* (*vide* Part. II., § 152).

Shāhzā́deh, 'prince', is in conversation shortened into *Shā́hzdeh*. When prefixed to a proper noun with the meaning of 'Mr.', the word بی is often pronounced *ā*, as *Āqā́ Muhámmad Alí*, often called *Ámd Alí*. The *ā* heard at the end of a short sentence, e. g., *bi-shumā́ mí-gūyam-ā* is shortened from *hā*, another form of *hān*, 'behold', 'lo!'

Nouns are sometimes popularly used in an incorrect sense: e. g. *máḥkameh*, properly 'place of judgment', 'tribunal' (court of a *ḥā́kim* or governor), popularly means 'a dispensary', 'a doctor's consulting room' (from *ḥakím*, properly 'a sage', popularly 'a physician'.) So also the word *naql* popularly means 'cleverness', or even 'cuteness'; as, *Án shákhṣ khaílí náql dárad*, 'that's a very clever fellow'. So *du'ā́*, 'a prayer', often means 'a charm': *tasbíḥ*, 'ascription of praise', means 'a rosary': *ta'mír* is not the 'building' but only the 'repairing' of a house; etc.[1]

Among nouns on the borders of acceptance into the written tongue are: — *gílleh*, complaint; *gūl*, 'deceit'; *gaud* (*gaudā́l*), 'a pit'; *khārsú*, 'mother-in-law'; *áshtí*, 'a making up after a quarrel' (a good old literary word but not now considered such), etc.

§ 76. *Adjectives.* Some adjectives used in writing are not much used in speaking; as *nik* or *níkū*. 'good' (though it is used in compounds, as *níknām*, *níkanjām*). Others are constantly *said* but not *written:* e. g. *ghulā* and *nāghulā:* as, *In chíz khụb ghulā́ ittifāq uftād*, 'this

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[1] Instead of *chūb* in the sense of 'firewood', the common people always say *chūkh* or *chūgh:* and the word *hazār* (a thousand) is very frequently used to denote a *krān:* as *do hazár*, 'two krāns', because a *krān* contains a thousand *dinárs* (an imaginary coin).

thing happened *easy*', *i. e.* 'came cheap': *ān shakhṣ khaĭlī nāghulā ast*, 'that fellow is very deceitful': *in rāh nāghulā ast*, 'this road is rough'. Others change their meaning: as, *jāhil*, 'ignorant', is often used (especially by women) as meaning 'young': *nā khvush* now means 'ill, sick, unwell', even in writing. *Khaĭlī* as an adjective or adverb is hardly ever written, while the book word *bisyār*, its equivalent, is rarely used in conversation: *qasháng*, 'pretty', is now allowed in books because the late Shāh used it in his diaries. The popular form of *zĭrak*, 'clever', is *zaráng*, but this often means, 'sharp', 'quickwitted', — not always in a good sense. Popularly *maqbūl*, 'accepted', means 'pretty'. *Kūchūlī* is a popular word meaning 'tiny, little', in a somewhat contemptuous sense.

The Superlative is rarely used in conversation, the comparative with *az hameh* doing duty instead.

For *yak*, 'one', the softer forms *yek* and *yey* are constantly heard. This word has, in the language of the people, almost supplanted the affix *-ĭ;* as, *yēy kitábish bĭdeh* for *kitábī bi vai bĭ-dih*, 'give him a book'. Occasionally both are used together, as *yēy pūlĭsh bĭ-deh*, 'give him a single copper'.

§ 77. *Pronouns*, *Prepositions*, *etc.* The popular form of the pronominal affixes is: *-im*, *-id*, *-ish; -imūn*, *-itūn*, *-ishūn*. These are attached to the *simple* prepositions as well as to other words: thus we get, e. g., *bĕ'm*, *bĕ't*, *bĕ'sh*, *bĕ''mūn*, *bĕ''tūn*, *be''shūn*, for *bidū* or *bi ū* or *bi vai*, etc. Instead of *dar*, the word *tū* is almost universally used for 'in' of place and work (not of time, where it is simply omitted); as, *tū ṣandūq*, 'in the box'; *tūsh (= dar ān)*, 'in it'. So *rū* takes the place of *bar*, 'upon': as, *kitāb rū mĭz ast*. 'the book is on the table'; *rūsh*. 'on him, on it'. *Pĭsh i* is used instead of *nazd i*, 'near', 'to', 'at': and instead of the obsolete *marā kitābī 'st*, (mihi est liber), is said, *kitāb pĭsh i man ast*. Thus a servant, if asked, *kalĭd kújā'st?* 'Where is the key?', will probably reply, *Pĭsh i man ast*, = 'I have it'.

In place of *-rā* the old Pahlavī definite termination *-ō* is often heard from the lips of the common people, though it is never written: e. g. *ásbō* (or *ásbŏ*)

zĭn kun for *asb-rā zĭn kun*, 'saddle the horse'. In Shirâz *-ah* takes its place: *asb-ah zĭn kūn.*

§ 78. *Verbs.* In place of *ast* the old Pahlavi *āi* in the form *-ah* is frequently heard; as *ĭn chĭz khailĭ khụub-ah* 'this thing is very good'. The Perfect Participle in *-ah*, as *rasĭdeh*, 'having arrived' (§ 85, c.) is rarely used by the common people, except in compound tenses.

Shústan, 'to wash', has popularly *shūr* instead of the correct form *shūy* for its root: as, *ĭnrā bĭ-shūyam?*, 'am I to wash this?, which becomes *ĭnrā bi-shūram?* The ordinary verb for 'to get, to obtain, to purchase' is *issūndan* (for *sitándan*) and it is used in place of *giriftan* (*vide* § 115).

The longer form of the infinitive of Causative Verbs (§§ 121, 122) is not popularly used: so we have *rasúndan* for *rasānídan* or *rasándan*, 'to cause to arrive, to bring'. *Mĭrĕd* for *mĭ-ravad*, *mĭ-shĕd* (*mĭ-shavad*), *mĭ-ded* (*mi-dihad*) are common contractions.

§ 79. *Adverbs.* Some popular adverbs are very expressive, as *jakht*, 'just now, just': *pārsál*, 'last year', etc.

§ 80. The followîng exercise and conversation are given in English letters because they contain many words never *written* in Persian. They represent also (in the exercise) the *vulgar*, and (in the conversation) the *popular* pronunciation, which the student ought to know. (For translation see the Key).

Words.

Asbăb, (Ar. pl. of *sabab*) goods.
pĭr i zan, old woman.
bāham, together.
ămĭdĭm (*ámadĭm*), we came.
ămid (*ámad*), he came.
amvál (Ar. pl. of *māl*), goods, property.
ŭn (*ān*), that.
ŭná (*ānhá*), those, they.
khúneh (*kháneh*), house.
ŭno (*ánrā*), it, him.
o (*va*), and.
máno (*márā*), me.
sharĭk partner.
bóro (*bĭ-rau*), go, off with you!
bĭ-ssūn (*bĭ-sitān*), take thou, get.
bĭ-ssūní, mayest thou get, take.
mĭ-tūní (*mĭ-tavāní*), thou canst.
pái kárish raft (*páyi kárash*), he went about his business.
ahvál (pl. of *ḥāl*), state.
sharíf, noble.
alhamdŏ lillāh, thanks to God.
iltifát, attention, kindness.
janáb i ʿālí, your honour.
mí-ravíd, you go.
mánzil, dwelling, resthouse.
nān, bread, a loaf.

duzd, thief, robber.
(bar) sár ríkhtand, they fell upon.
lukht, naked, plundered.
kúshtand, they killed.
lābúdd, compelled.
khwást, he demanded.
khwástim, we demanded.
iz (az), from.
náshnid (ná-shinid), he did not hear (would not listen to).
dád o bidád kard, ('made justice and injustice', =) complained aloud of injustice.
fikr, thought.
taqṣír, fault.
bí-yār, bring thou.
tánhā, alone.
chih jūr, how?
khijil, ashamed.
ágih (ágar), if.
ágihná (ágar náh), if not.
iz miyún raftí i, (*az miyān ráfteh í*) thou hast gone out of the middle, = thou hast died.
mí-déd (mí-dihad), she gives (will give).
rafíq-id (rafíqat), thy comrade.
āvúrdam, I brought (= I am just bringing).
qalyán, hubble-bubble.
mail mí-farmāid, do you wish?
qalyānkásh, smoker of the *qalyān*.
bí-bakhshid, pardon (me).
farmúdid, you said.
mí-kasham, I draw. [at home.
tashríf dárand, they are (he is)
tashríf búrdand, they have (he has) gone out.
al'án, now, just now.
záhmat, trouble.
murákhkhas bí-farmāid, permit me to take leave.
khwúsh ámadid, you are welcome.
ḥázir, present, ready.
mí-kunam, I make.
gundíli, swelling.
pusht, back.
in shā'állāh, please God!
mí-rasam, I (shall) arrive.
mí-shavad, it becomes (= it is possible).
chúnkih, since, for.

Exercise 17: Qiṣṣeh.

(Principally Iṣfahān dialect.)

Dó (náfar) nífir asbáb i khwúdishūn-rā píish i píir i záni guzáshtand o bé'sh gúftand, I'gih mā har dó báham úmidím o málimūno khwástim, bídeh; igihná ná-deh. Bád iz chand rūz yéy nífir iz únā (bi-)khúneh-i ún zan úmid o guft: Sharíkim murd, chúnkih tū ráh duzdá sárimūn ríkhtand úno kúshtand o máno lúkht kárdand: hálā málimūno bídeh. Ún píir i zán lābúdd shud o bé'sh dād. Bád iz chand rúz ún yákí díigih úmid o málisho khwāst. Zan bé'sh guft kih, Rafíqid úmid o guft kih to iz miyún raftí i; hárchih bé'sh gúftam násh'nid: málo giríft o búrd: hálá díigih píish i man chízí nist. Ún kas píish i hákim raft, iz dast i ún zán dád o bídád kard kih, Málimo námí-déd. Hākim fikr kard o gúft, Ún zán taqṣírí ná-dārad; tō bé'sh guftí i, I'gih har dómūn báham úmidím, bí-deh: igih ná, ná-deh. Bóro, rafíqido bí-yār o málo bí-ssūn: tánhá chih jūr mí-tūní bí-ssūní? Ún mard khijil shud o pái kárish raft.

Translation 18.

[Turn the above Story into the literary style, writing out the words properly in the Persian character, and being careful to spell all the words correctly. — (See Key).]

Conversation.

Su'ál.	*Javáb.*
Aḥvál i sharíf (chíh ṯaur ast)?	Alḥámdŏ lilláh az iltifát i janáb i 'álí.
Kújá mírid (= mí-ravíd)?	Mánzil míram (= bi-khāneh-y-i khyud mí-ravam).
Ai Yúsuf, nūn (nān) bí-yār.	Ávúrdam (āvárdam), Ṣáḥib. (*vide* note to § 138).
Qalyún (qalyán) mail mí-farmāíd?	Khair, āghá (āqá), qalyūn-kásh nístam.
Bíbakhshíd, chih farmúdíd? ... Farmúdíd ... (*vide* § 232).	Bándeh a'rẓ kardam ... [ham. ... kih hárgiz qalyún námí kas-
Ṣáḥib tashríf dárand?	Bálí, ṣáḥib, tashríf dárand.
Chih gúftí? Bírún ráftand?	Bálí āghá, al'án tashríf búrdand.
Khailí zaḥmat dádam, bíbakhshíd: ḥálā murákhkhaṣ bí-farmáíd (*at end of visit*).	Khailí khyúsh (ámadíd) úmadíd: inshā' Alláh zúd barávi bázdíd bi-khidmat i shumá mí-rasam (*Said by host*).
Amrúz mí-khyāham savár shúdeh (bi-)sháhr bí-ravam: mí-shŏd (mí-shavad)?	Bálí, ṣáḥib; ásb-rā ḥázir mí kunam: (*or*) Khair, ṣāḥib; námí-shŏd; asb nākhvúsh ast: gaúndilí (váram) rū pushtash dárad.

Tenth Lesson.

The Verb in general: Active Voice: Tenses from the Infinitive.

§ 81. There is in Persian only one Conjugation of the Verb. When therefore the *root* and the *infinitive* of any verb, regular or irregular, are known, the various tenses, moods and persons are formed in the most regular manner without the slightest departure from the rules which are now to be given. If the Student has carefully observed the formation of the various parts of verbs already introduced into the Exercises, he already knows something of the Persian verb.

All Moods and Tenses are formed from (1) the Infinitive Stem, or from (2) the Imperative, 2nd Sing., which is also the Root of the verb. These are there-

fore called the 'Principal Parts' of the Persian verb. The Moods are the Indicative, the Subjunctive, the Imperative, the Conditional, the Optative, the Infinitive. The Participle, the Agential and the Gerundive are the remaining forms of the verb. Causal (Causative) Verbs are often formed from other Verbs (§§ 121, 122).

§ 82. The various Persons, singular and plural, of each tense are formed by adding to the stem certain Personal Endings. These, as will be seen, bear a considerable resemblance to the Personal Endings similarly used in Sanskṛit, Greek and Latin Verbs, and are fragments of pronouns meaning *I*, *thou*, *he*, etc. Hence the Separable Pronouns as subject of the Verb are not so much needed in Persian as in English (*vide* Lesson IV.. § 45, *fin.*), since in Persian the Personal Endings are better preserved than in English.

§ 83. The Personal Endings in Persian, except in the 3rd Pers. Sing., coincide in form with the enclitics which mean *I am*, *thou art*, etc. (*Vide* 'words' prefixed to Exercise II.) They are:

Personal Endings.

Singular.	*Plural.*
1st Person: *-am.*	1st Person: *-īm.*
2nd Person: *-ī.*	2nd Person: *-īd.*
3rd Person: *-ad.*	3rd Person: *-and.*

These Personal Endings are attached to the stem of each tense to form the Persons. They undergo no variation. But note that, (1) the ending of the 2nd Sing. is *not* used in the 2nd Sing. Imperative, and (2) the ending of the 3rd Sing. is not employed at all in the Preterite and the tenses formed therefrom.

Should the root of the verb. end in *y* (ی), this letter is dropped before the Personal Endings that begin with *ī*, but is retained before the others: e. g. *mī-farmā-īd*, 'you command' (root *farmāy-*), but *mī-farmāyand*, 'they command'.

I. Parts formed from the Infinitive Stem.

§ 84. The Infinitive of all Verbs ends in *-tan*, which, when preceded by a vowel or either of the liquids *n* or *r*, changes into *-dan*. All newly made

verbs have *-dan*, generally preceded by *-i* to connect the termination with the root. The ***Root*** of the verb is formed (in regular verbs) by cutting off the *-tan*, *-dan* or *-idan* of the Infinitive. The ***Infinitive Stem*** is obtained by merely cutting off the final *-an* of the Infinitive: this is called the "Shortened Infinitive".

The 3rd Sing. of the *Preterite* Indicative coincides in form with the Shortened Infinitive, *i. e.* with the Infinitive Stem. The other persons of the Preterite require the addition to this of the Personal Endings (§ 83).

The *Imperfect* Indicative is formed by prefixing the particle *mi* to each person of the Preterite. The *Past Participle* adds *-eh* to the stem of the Infinitive, *i. e.* to the 3rd sing. of the Preterite. The *Perfect Indicative* adds the present of the Verb *ast* (*vide* list of Words prefixed to Exercise II.) to the Past Participle. The *Pluperfect Indicative* is formed by adding to the Past Participle the Preterite of the Verb *Budan* 'to be' (*vide* Words prefixed to Exercise II., and also § 95.)

§ 85. As an example we take the Intransitive Verb *Davīdan* (دویدن) 'to run': but Transitive Verbs are conjugated in a precisely similar manner.

Infinitive: *-davidan*: Infinitive stem: *-david*.

(*a*) Preterite Indicative.

	Singular.	*Plural.*
1st Pers.:	*david-am* (دویدم) I ran.	*david-im* (دویدیم) we ran.
2nd Pers.:	*david-i* (دویدی) thou rannest.	*david-id* (دویدید) you ran.
3rd Pers.:	*david* (دوید) he, she, it, ran.	*david-and* (دویدند) they ran.

(*b*) Imperfect Indicative.

	Singular.	*Plural.*	
1st P.:	*mī-davidam* (میدویدم) I was running.	*mi-davidim* (میدویدیم) we	were running.
2nd P.:	*mi-davidi* (میدویدی) thou wast running.	*mi-davidid* (میدویدید) you	
3rd P.:	*mī-david* (میدوید) he was running.	*mi-davidand* (میدویدند) they	

This tense also means 'I used to run', and often signifies 'I began to run': it is also used for the Conditional Mood in the modern language, both spoken and written, in place of the obsolete Conditional (§103, *e.*), meaning, 'Were I to run', etc.

(*c*) **Past Participle.**

Singular.	*Plural.*
davīdeh (دویده) having run, (*or*, 'on running').	*davīdagān* (§ 36) (دویدگان) *davīdehhā* (دویده‌ها)

The Past Participle of a Transitive Verb has generally an *active* sense, but it may sometimes be used with a *passive* meaning, as it always is in the *Passive Voice* (§ 110). It is sometimes in the old style used as a noun: as, *gúfteh*, 'a saying, speech'; *farmūdeh*, 'a command'. Only when used as a noun has it a Plural: as, *guftehhā*, 'sayings'; *kushtagān*, 'the slain'.

(*d*) **Perfect Indicative.**

Singular.	*Plural.*	
1st P.: *davīdeh am* (دویده‌ام) I have run.	*davídeh īm* (دویده‌ایم) we	have run.
2nd P.: *davídeh-ī* (دویدهٔ) thou hast run.	*davídeh īd* (دویده‌اید) you	
3rd P.: *davídehast* (دویده‌است) he has run.	*davídeh and* (دویده‌اند) they	

The literal meaning of the Perfect is 'I am having run', etc., which signifies 'I have run'. So the Pluperfect literally means 'I was having run', *i. e.* 'I had run'.

(*e*) **Pluperfect Indicative.**

Singular.	*Plural.*	
1st P.: *davídeh búdam* (دویده‌بودم) I had run.	*davídeh búdīm* (دویده‌بودیم) we	had run.
2nd P.: *davídeh búdi* (دویده‌بودی) thou hadst run.	*davídeh búdid* (دویده‌بودید) you	
3rd P.: *davídeh búd* (دویده‌بود) he had run.	*davídeh búdand* (دویده‌بودند) they	

With Transitive verbs the Perfect and Pluperfect are formed in precisely the same way: *e. g.* from *kúshtan*, 'to slay', *kúshteh am*, 'I have slain', (*lit.* 'I am having slain'); *kúshteh búdam*, 'I had slain' (*lit.* 'I was having slain'). Care must be taken not to translate these as 'I am slain', 'I was slain', which in Persian would be *kúshteh shúdeh am*, *kúshteh shúdeh búdam* (§ 111, A.).[1]

Thus the Persian language saves the beginner the difficulty which he finds in French, for example, in discovering whether to use *être* or *avoir* as an auxiliary. In Persian the verb *dáshtan*, 'to have', is *never* used as an auxiliary, though it is employed as a part of some Compound Verbs (§ 124), a very different thing.

When the perfect is immediately followed by another perfect or by *mí-báshad*, *hast*, etc., the *ast* etc. of the first of the perfects is elegantly omitted; as, *az án vaqt tá aknún ṭáifeh-í búdeh va hástand kih*, etc., where *búdeh* stands for *búdeh and.*

Words.

sipúrdan, to entrust (*sipár*).
ráftan, to go (*rav*).
ṭalabídan, to demand, summon.
ṭálab dáshtan, to demand.
dáshtan, to have, hold (*dár*).
inkár kárdan, to deny.
kárdan, to do (*kun*).
gúftan, to say (*gúy*).
dádan, to give (*dih*).
namúdan, to shew, do (*namáy*).
'arz namúdan, to represent.
pursídan, to ask, enquire.
búdan, to be (*báash*).
búrdan, to carry off (*bar*).
khṿástan, to wish, demand (*khṿáh*).
nihádan, to put (*nih*).
khṿúrdan, to eat.
guẓárdan, *guẓáshtan* } to place (*guẓár*).
varzídan, to act, do.
zádan, to strike (*zan*).
tarsídan, to fear.
khiyánat, deceit.
durúgh, a lie; false,
bák, fear, scruple.
shaníʿ, shameful.
mí-tarsam, I fear.
bí-tarsad, he should fear.
vaqt, time.
amánat, *nihádan* } to entrust, deposit.
biyábán, desert.
dáram, I have.
faúran, at once.
bi-y-áyad, it may come.
mabáda, lest.
amr, a command.
muhr, a seal.
nishán, a sign.
nishán bí-dih, shew.
tabássum, a smile.
khámúsh, silent.
raváneh shud, he departed.
áḥmaq, a fool.

[1] But with certain verbs the Perfect participle has also a passive meaning; e. g. *navíshteh ast* may mean not only 'he has written' but 'it is written': *ávíkhteh ast* means 'he has hung' and also 'it was hung, it hung'. The context always clearly shews the sense.

rádd kárdan, to give back.
radd mí-kuní, thou givest back.
[1]) *nishástan*, to sit down (*nishín*)
ámadan to come (*áy*).
farmúdan, to command (*farmáy*).
mándan, to remain.
rasídan, to arrive.
giríftan, to take, get (*gír*).
faríftan, to deceive (*faríb*).
kharídan, to buy.
andákhtan, to throw away (*andáz*).
mí-andázam, I throw away.
fahmídan, to understand.
yáftan, to find (*yáb*).
daryáft kúnam, I may discover, get.
qásam, an oath.
qásam dádan, to put on oath.
qásam khvúrdan, to take an oath.
sáfár, a journey.
máblagh, a sum of money.
javán, a youth.
báz, back.
chigúnagí, the state of affairs.
mí-dihí, thou givest.
bí-dihad, he may give.
ḥázir, present.
sháhid, a witness.
shahádat, evidence.
kháyin, deceitful.
hanúz, as yet.
fáideh, advantage.
albátteh, certainly.
qaul, saying, word.
záhir, evident.
barḥáqq, true.
zánrú, he cause.
faríbándeh, deceiver.
khájil, ashamed.
khijálat, shame.
nigáh dáshtan, to keep.
ávaz, an exchange, return.
qarz, debt.
mádarzán / *khársú* } mother -in -law.
ṭufúlíyyat, childhood.
adá kárdan, to pay.
adá, payment, performance of duty.
pírí, old age.
bí-zanad, he may (might) strike.
ṭáfreh rávad (*zánad*), he may get off (with a false excuse).
qabáleh, title-deed.
tuhí dást, empty-handed.
qarz mí-diham, I lend.
váziḥ, clear, evident.
bayán namá, explain.
rahn, guzárdan, to pledge, give in pledge.
tamám i, the whole of.

Exercise 19.

قصه

(۱) جوانی مبلغ صد تومان به پیرمردی سپرده بسفر رفت — (۲) چون بازآمد پولِ خودرا ازوی طلب داشت پیر مرد انکار کرده گفت که تو چن هیچ نسپردهٔ [3] جوان نزدِ حاکمِ شهر رفته چگونگی را عرض نمود [4] حاکم آن پیرمردرا پیش طلبیده وازوی پرسیده گفت [5] این جوان میگوید که پولِ خویشرا بتو سپرده است چرا

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[1] Hence *nishásteh búdí*, 'thou hadst sat down' = 'thou wast seated', '*thou wast sitting*'. So also *istádan*, 'to stand up', *istádeh am*, 'I have stood up' = '*I am standing*', (Cf. Latin *novi*, 'I have ascertained' = 'I know'.) The same thing applies to *khrábidan* 'to lie down'.

بوی ردّ نمیکنی [16] گفت بمن هیچ نداده‌است [17] پس حاکم ازآنجوان پرسید که آیا هیچکس حاضر نبود وقتیکه آن پول را بوی سپردی که اوشهادت بدهد [18] گفت خیرآقاجزخدا هیچ شاهدی ندارم [19] حاکم میخواست بآن پیرمرد قسَم دهد اما آنجوان عرض کرد که این شخص خائن ازقسَم دروغ خوردن هیچ باکی‌ندارد کسی که بدان طورشنیع خیانت ورزیده‌است چگونه از قسَم خوردن بترسد [20] حاکم بآنجوان گفت وقتیکه پول‌را نزد وی امانت نهادی کجا نشسته بودی [21] گفت زیردرختی دربیابان نشسته‌بودیم [22] حاکم درجوابش گفت پس چرا گفتی که هیچ شاهد ندارم [23] برَوآن درخت‌را حکم بده که فوراً نزدِمن بیاید [24] جوان عرض کرد که ای آقا می ترسم که مبادا درخت از حکم جنابعالی نیاید [25] حاکم گفت که این مهُر مرا بآن درخت نشان بده خواهدآمد [26] آن پیرخائن تبسّم کرد وخاموش ماند [27] جوان روانه شد [28] بعد ازقدری وقت حاکم ازآن پیر مردپرسید که آیا آن احمق به آن درخت رسیده است [29] گفت خیر آقا هنوزنرسیده است [30] بعد ازاندکی آنجوان بازآمده گفت ای آقا مهُر سرکاررا بدرخت نشان‌دادم هیچ فایده‌نداشت [31] حاکم گفت چرا البته فایده داشت زیرا آن درخت بر قولِ توشهادت داده‌است [32] پیرمرد پرسید چگونه [33] گفت وقتیکه‌تو جواب دادی که آن احمق هنوز بدرخت نرسیده است ظاهر شد که قولِ وی‌بر حق‌است زانرو که اگرتو زیرآن درخت نقدرا ازوی نگرفته بودی چرا نگفتی که کدام درخت‌را میگوئی [34] آن فریبنده از خجالت خاموش ماند وپول‌را بازداد

Translation 20. A Tale.

A certain person used every day to buy six loaves. One day one of his friends asked him, saying (from him having asked, said), "What dost thou do with (dost thou make) the six loaves every day?" That person in reply to (of) him said, "I keep a loaf

for myself, and I throw away a loaf, and I give back two loaves, and the other two loaves I lend". His friend said, "I don't understand at all (I did not understand anything) what thou hast said (saidst); explain more clearly". That person said, "That loaf which I keep for myself I eat, and that one which I throw away I give to my mother-in-law, and those two loaves which I give back I give to my father and mother in exchange (return) for those which they gave (have given) to me in my childhood; and those two loaves which I lend, I give to my sons, in order that they may give me a return in my old age".

Conversation.

سؤال	جواب
دیروز کجا رفته بودید	بنده دیروز بشهر رفتم درپی شخصیکه قدری پول باو قرض داده بودم تا ازوی دریافت کنم
(آیا) ویرا یافتید وقرض خودرا اداکرد	خیر ایدوست من اورا یافتم امابمن گفت که امروز هیچ پول ندارم
مگرگمان بردید که آنچه را که گفت راست گفت	گمان نه‌بردم زانرو که ظاهربود که میخواست طفره رود (زند)
پس چیزی ازوی نگرفتید	چراچیزی گرفتم قبالهٔباغ خودرا که نزدمن رهن گذارده بود کسی آنرا ازمن خریده قدری پول بعوض آن داد پس تهی‌دست بازنیامدم

Eleventh Lesson.

The Verb, Active Voice (continued): Tenses from the Root (Imperative).

§ 86. As stated above (§ 81), all those parts of the Verb which are not formed from the Infinitive Stem are formed from the Root, which coincides with the 2nd Sing. of the Imperative.

II. Tenses from the Imperative (Root).

§ 87. The Root of the Regular Verb is formed by cutting off the Infinitive ending *-tan* or *-dan*, together with the uniting vowel *-i*, if employed: as,

Infinitive.	*Root.*
Davīdan, to run:	*dav.*
māndan, to remain:	*mān.*
kúshtan, to kill:	*kush.*

The Root of the Irregular Verbs has to be learnt separately; but when it is known, the Tenses and Moods are formed from it quite regularly in both the Active and the Passive Voice.

§ 88. The Subjunctive Present (the same tense expresses also the Subjunctive Imperfect) is formed by appending to the Root the Personal Endings (§ 83). For the Present Indicative the particle *mi* is prefixed to each person of the Present Subjunctive. The Present Participle adds *-ān* to the Root: the Agential adds *-andeh* to the Root. Example:

§ 89. *Davīdan*, to run: Root *Dav* (دَو).

(*a*) **Imperative.**

Singular.	*Plural.*
2nd P. *dav* (دَو), 'run thou'[1]	*dáv-īd* (دَوِيد), 'run ye'.

(*b*) **Subjunctive Present.**

Singular.	*Plural.*
1st P. *dáv-am* (دَوَم), I may, might, shd., wd., run.	*dáv-īm* (دَوِيم) we may, *etc.*
2nd P. *dáv-ī* (دَوِی) thou mayest, *etc.*, run.	*dáv-īd* (دَوِيد) you may, *etc*
2rd P. *dáv-ad* (دَوَد) he, she, it, may, *etc.*, run.	*dáv-and* (دَوَند) they may, *etc.*

This tense also means 'Let me, *etc.*, run', 'may I run?'. In older style it sometimes has a future sense, but more frequently has the meaning of the Present Indicative, 'I run'. However, it is not now used in these senses in conversation or even in writing, except in imitation of the antique.

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[1] Pronounced *Dau* (*vide* § 9). This must be carefully noticed. So in all such verbs as have a root ending in *av*: as *shinau* (*shinav*), *rau* (*rav*), etc.

(*c*) **Present Indicative.**

	Singular.	*Plural.*
1st P.	*mī-davam* (میدَوَم) I am running.	*mī-davīm* (میدَویم) me are running.
2nd P.	*mī-davī* (میدَوِی) thou art running.	*mī-davīd* (میدَوید) you are running.
3rd P.	*mī-davad* (میدَوَد) he is running.	*mī-davand* (میدَوَند) they are running.

Besides meaning 'I am running', 'I do run', 'do I run?', 'I run', this tense is very often used in a future sense (cf. the English, 'I *am going* to town to morrow, in Persian *Fárdā bi-sháhr mī-ravam*).

(*d*) **Present Participle.**

Davān (دَوان), running.

(*e*) **Agential.**

Singular.	*Plural.*
Dav-ándeh (دونده), a runner.	*Davandagān* (دَوَندَگان) runners.

§ 90. When the root of a Verb ends in *y* (ی), this letter is optionally dropped in writing, and always in the modern spoken language, in the 2nd Sing. Imperative: as *gūy* (گوی), root of *gúftan* (گُفتَن), 'to speak': 2nd Sing. Imperat: *gūy* (گوی) or *gū* (گو): *namūdan* (نمودن) 'to shew', 2nd Sing. Imp: *namāy* (نمای) or *namā* (نما). [The same rule applies to nouns of similar formation; as *jā* (*jāy*), *rū* (*rūy*) *pā* (*pāy*)].

§ 91. The Imperative and the Present Subjunctive are more commonly used in their *strengthened* form, which is made by prefixing to each person the particle *bih* or *bi-* (Avestic *vi*, '*apart*').

(*a*) **Strengthened Imperative.**

Singular.	*Plural.*
2nd P. *bi-dav* (*bi-dau-* بِدَوْ), run thou.	*bi-davīd* (بدوید), run ye.

(*b*) **Strengthened Present Subjunctive.**

	Singular.	*Plural.*
1st P.	*bi-davam* (بِدَوَم) I may, let me, run.	*bi-davim* (بِدَوِیم) we may run.
2nd P.	*bi-davi* (بِدَوِی), thou mayest run.	*bi-david* (بِدَوِید) you may run.
3rd P.	*bi-davad* (بِدَوَد), he may, let him, run.	*bi-davand* (بِدَوَند) they may run.

The meaning is not altered by the insertion of this particle, the use of which really depends upon the taste of the writer. In speaking the simpler forms are of comparatively rare occurrence except sometimes with Compound or Prepositional Verbs (*vide* §§ 109, 124). When, similarly, the words *nah*, 'not', *mah*. ('not', used only with the Imperative) are prefixed to these tenses, the prefix *bi* must not be used. In the older style the Strengthened Present Subjunctive had a future sense. (When, however, a person says *inrā bi-kunam?*, although it may in English be rendered 'Shall I do this?' yet to the Persian mind the meaning is 'May I do this?') When the root of the verb begins with *alif*, the ی of the older form *vi* of the prefix is retained: as *bi-y-uftad*,[1] (بِیُفتد), 'he may fall', The *y* is also inserted when *na* or *ma* are prefixed to such verbs; as *náyāmūzad* (نیاموزد) 'let him not learn'.[1]

§ 92. The original termination of the Infinitive was *-tan*, and this is still preserved in most of the older verbs in the language. But as only four of the consonants, — خ, ف, س. ش — are permitted by euphony immediately to precede *-tan* without the interposition of a vowel, and as many verbal Roots end in other consonants than these four, of the following two Rules one must be adopted to form the Infinitive: —

1. Modify the final consonant of the root so that it may become one of the above four: — E. g.

[1] As the initial Alif in such verbs is omitted, unless it has the *madd* over it (*i. e.* is long *ā*), when the *y* is inserted, the student may find it difficult to understand such forms unless he is careful.

Root, *āmūz-* infin., *āmūkhtan*, 'to learn':

Root, *farīb-*, infin., *farīftan*, 'to deceive': *or*,

2. Insert the connecting vowel *i* between the Root and the Infinitive ending, softening the latter into *-dan*: as

Root, *ṭálab-*, infinitive, *ṭalabídan*, 'to summon.'

Root, *ram-*, infinitive, *ramídan*, 'to shy' (of a horse).

The only consonants that may immediately precede *-dan* are *n* and *r*;[1] as R, *mān*, Infin. *māndan*, 'to remain'. But these do not always remain unchanged; as, R. *chīn*, Infin. *chídan*, 'to pluck': R. *dār*, Infin. *dáshtan*, 'to have' (where the *r* is changed, in accordance with Rule 1.).

In the case of many verbs the old infinitive, formed in accordance with Rule 1, has now given place to a new infinitive formed according to Rule 2: as,

R. *sanj-*: Old Infin. *súkhtan (sákhtan)*: New Infin. *sanjídan*, 'to weigh'.

R. *sunb-*: Old Infin. *súftan*: New Infin. *sunbídan*, 'to bore'.

§ 93. Instead of learning rules for the formation of the Infinitive from the Root, or, — since the Infinitive is given in the dictionary, — for finding the Root when the Infinitive of an irregular Verb is known, the far better plan is for the student (as in Latin) to learn the Principal Parts of each irregular Verb. Hence, in giving every such word in this Grammar, we state both the Infinitive and the Root. A list of Irregular Verbs is, moreover, given as an Appendix to Lesson XIII., where Rules for the formation of the Infinitive from the Root are given. It will be seen that there are three causes which have operated in producing the very slight apparent irregularity in some Persian verbs; these are: — *(a)* a desire to render the pronunciation more euphonious and easier, *(b)* contraction, (*c*) in a very few instances the fact that certain verbs are defective and require to have their missing portions supplied from other verbs. Examples of these three classes of irregularity are: — *(a) āmūz, āmūkhtan*, 'to teach, to learn'; *(b) ávar (ár), āvárdan*, 'to bring'; *(c) bīn, dídan*, 'to see'.

[1] Very rarely also ž.

Words.

Duzdídan, to steal.
shanídan (*shanav*), to hear.
khvábidan, to lie down, to sleep.
gúftan (*gūy*), to speak, say.
namúdan (*namáy*), to shew, do.
guzáshtan (*gúzar*), to pass by.
guzárdan (*guzár*), to permit.
guzáshtan (*guzár*) to leave.
didan (*bín*), to see.
bar dáshtan (*bar dár*), to carry.
shúdan (*shav*), to become.
bákhtan (*bāz*), to lose (*a game*).
báyad, ought.
faramúsh kardan, to forget.
arzídan, to be worth (*bi-*).
pasandídan, to approve of.
dánistan (*dán*), to know.
afráshtan (*afráz*), to raise aloft.
barkhástan (*barkhíz*), to rise.
pazirúftan (*pazír*) to accept.
az ṭáraf i / *az jánib i* } on the part of.
bidár, awake.
míhtar, groom.
i'timád, reliance.
nigáhbáni, watching, act of guarding.
izn, permission.
ijázeh, *ijázat*, leave.
pás, a watch in the night.
pásbáni, act of keeping watch.
páhin kárdan, to stretch out.
lázim, necessary.
zúd, quick; early.
nísh, prick, sting.
áftáb, sunshine. [of dawn.
nísh i áftáb, (at) the first ray

bám, the roof.
qaṣr, a palace.
dívár, wall.
murgh, a fowl.
ishárch, a sign.
kih gúyá, as if.
bázi kardan, to play, to gamble.
ṣadá zadan, to call.
ḥuzúr, presence.
shart, condition, wager, stake.
khvushnúd, pleased.
áshpazkháneh, kitchen.
dáhineh, bridle, bit.
kas, person, fellow.
zárar, injury, loss.
zín, saddle.
umíd, hope.
afsár, halter, headrope, headstall.
a'lá' ḥazrat ('most lofty presence' =), your Majesty.
makkár, deceiver, deceitful.
hazár chandán, 1000 times as much.
ákhir, last; end.
vujúd, existence, person.
qaímat / *qímat* } price, value.
khāṭir, the heart.
khāṭir jam' dárid ('keep the heart together' =), be of good cheer.
píshkásh, present (*from an inferior*).
áqdas, most sacred.
humáyúni / *sháhanshábí* / *shahryári* } royal, imperial. [bling.
qumár bázi, dice-playing, gam-

Exercise 21.

قصه

سواری بشهری رفت و شنید که درآنجا دزدهای بسیار میباشند — ترسید که مبادا درشب آمده اسبش را ببرند — لهذا در وقت شب به‌مهتر خود گفت — امشب تو بخواب من بیدار میمانم زیرا که برتو اعتماد ندارم و می‌ترسم که اسب را بدزدند — مهتر بوی گفت — ای آقا اینرا چرا میگوئید البته هیچ خوبی ندارد که بنده

بخوابم وآقایم بیدار مانده‌اسب‌را نگهبانی کند — اگراذن بفرمائید بخوبی پاسبانی‌خواهم کرد — آقایش (به) خواب‌رفت — بعد ازآنکه یك‌پاس ازشب گذشته بود بیدار شده ازمهتر پرسید که چه میکنی — گفت‌درفکر این‌هستم که خدا بچه طورزمین‌را بربالای آب پهن کرده‌است — گفت ازفکرتو می ترسم که مبادا دزدها بیایندوتو ایشانرا نه‌بینی — جواب‌داد که ای‌آقاخاطرجمع‌دارید من برحذر هستم — درنصف شب آقایش باردیگر بیدار شده گفت آیاتودرخوابی — گفت‌خیر آقا بلکه در فکرانم که آیاخدا بچه‌طور آسمانرابی‌ستون افراشته است — گفت‌خبردار که چون‌تودرفکر هستی دزدها اسبم‌را نبرند — گفت‌خیر آقا نمی‌شود — آقایش گفت اگربخواهی‌حالابخواب من‌بیدار میمانم — گفت‌لازم نیست خوابم‌نمی‌آید — آنشخص بازبخواب رفت‌وچون ضجزود در نیش آفتاب‌بر خاست پرسید که حالاچه میکنی — نوکرش گفت درفکر این‌هستم که امروز آیا زین برسربنده بایدباشد یا برسرجنابعالی‌زیرا دزدیکه اسب‌را برد زین‌را فراموش‌کرد

Translation 22.

One day a king was seated on the roof of his palace. He saw a man who was standing (is having stood up) at the foot of the wall and had (has) a fowl in (his) hand, and that person was making (is making) a sign as if he wished (wishes) to make (him) a present of that fowl. The king called him and enquired, 'Why dost thou show this fowl to me?' He said, 'I beg to state to your most sacred imperial Majesty that I was gambling with a certain person, and on the part of your Majesty (the imperial person) I laid (made) a wager and gained (carried off) this fowl, and I have now brought it: I hope (there is hope) that you will (may) order them to (that[1] they) receive it from me'.

[1] That s, the servants. It would be presumptuous to ask the king himself to accept it!

The king was much pleased and said that they should (until they did) take (bear away) the fowl to (into) the kitchen. After two [or] three days the same man, having again presented himself (having arrived to the presence of) before the king, brought a sheep with him and said, 'This sheep also I have won for your Majesty (the most lofty royal Presence) in gambling.' The king accepted the sheep also. The fellow came a third time, and he had brought another with him. When the king saw him empty-handed he asked him, 'Why hast thou brought nothing for me to-day?' He said (made representation), 'In your Majesty's name (name most sacred imperial) I laid a wager of one thousand *tōmāns* with this man and lost to him: he has now come for the money.' The king smiled, and, having given him the sum mentioned, said, 'Never after this gamble in my name.'

Conversation.

سؤال	جواب
آن سوار از چه چیز ترسید	ترسید که مبادا دزدها اسبش را ببرند
پس چه کرد — آیا کسی را نداشت که اسب را نگهبانی کند	بلی داشت و آن نوکر او بود و گفت که بنده تمام شب بیدار میمانم و نمیگذارم که کسی اسب را ببرد
آیا اسب را بخوبی نگاه داشت یا نه	در فکر چیزهای دیگر بود و ندید چون دزد آمده اسب را برد
آیا زین و دهنهٔ اسب را هم بُرد	خیر زین را نبرد امّا اسب را با افسار و دهنه بُرد
در آن حکایت دیگر آیا پادشاه قُمار بازی آن شخص مکّار را پسندید	البتّه آنرا در اوّل پسندید — امّا چون در آخر ضَرَر زیاد از آن کار بُرد امر فرمود که آن مرد بعد از آن از طرف پادشاه هرگز شرط ننماید
آن مُرغ و گوسفند تقریباً چندی ارزید	نمیدانم امّا اینرا بخوبی میدانم که به هزار تومان نمی ارزید
شاید آن شخص مکّار آنها را بیک تومان خریده بود	پس هزار چندان از دست پادشاه بیرون رفت

Twelfth Lesson.

The Verb (continued): Auxiliaries: Tenses of Rare Occurrence.

§ 94. Before studying the formation of the remaining tenses of the Active and the tenses of the Passive Voice, it will be convenient for the Student to have before him paradigms of the most necessary auxiliaries. We therefore subjoin those of (*a*) *Búdan*, 'to be'; (*b*) *Khwástan*, 'to will, wish'; and (*c*) *Shúdán*, 'to become'.

§ 95. *Búdan*, 'to be': Root *bāsh* or *buv* (بو or باش).

(*a*) **Preterite Indicative.**

	Singular.	*Plural.*
1st P.:	*búdam*, I was.	*búdím*, we were.
2nd P.:	*búdí*, thou wast.	*búdíd*, you were.
3rd P.:	*búd*, he, she, it was.	*búdand*, they were.

(*b*) **Present Subjunctive.**

	Singular.	*Plural.*	
1st P.:	*bášham*, I may be.	*bášhím*, they	may be.
2nd P.:	*bášhí*, thou mayst be.	*bášhíd*, you	
3rd P.:	*bášhad*, he, she, it, may be.	*bášhand*, they	

(*c*) **Imperfect Indicative.**

	Singular.	*Plural.*
1st P.:	*mí-búdam*, I was, etc. (§ 85, *b*.)	*mí-búdím*, we were: etc.

(*d*) **Another form of the Present Subjunctive.**

	Singular.	*Plural.*	
1st P.:	*búvam*, I may be.	*búvím* we	may be.
2nd P.:	*búví*, thou mayd be.	*búvíd*, you	
3rd P.:	*búvad*, he, she, it, may be.	*búvand*, they	

(Still used, in writing only.)

(*e*) **Perfect Participle.**

búdeh, having been.

(*f*) **Imperative.**

Singular.	*Plural.*
2nd P.: *bāsh*, be thou.	2nd P.: *bášhíd*, be ye.

(*g*) **Perfect. Indicative.**

	Singular.	*Plural.*
1st P.:	*būdeh am*, I have been: etc. (§ 85, *d*.)	*būdeh im*, we have been: etc.

(*h*) **Pluperfect Indicative.** (*i*) **Agential.**

Wanting. *Wanting.*

(*j*) **Present Participle.** (*k*) **Optative.**

Wanting. 3rd *Sing. bād, bādā*, may it be!

(*l*) **Perfect Subjunctive.**

1st *Singular. būdeh bāsham* (§ 102), I may have been.

(*m*) **Present Indicative.**

	Singular.	*Plural.*	
1st P.:	*mī-bāsham*, I am.	*mī-bāshīm*, we	are.
2nd P.:	*mī-bāshī*, thou art.	*mī-bāshīd*, you	
3rd P.:	*mī-bāshad*, he, she, it, is.	*mī-bāshand*, they	

(*n*) **Future Indicative.**

	Singular.	*Plural.*
1st P.:	*khvāham būd*, I shall be; etc.	*khvāhīm būd*, We shall be; etc.

(As in the Regular Verb: § 100.)

Gerundive.

būdanī, about to be, deserving or requiring to be, able to be.

The prefix *bi* (§ 91) is not now used with any of the Tenses of this verb.

[In India the Agential *bāshándeh* — there pronounced *bāshindeh* — is often used in the sense of 'inhabitant': but it is unknown in Persia at the present time.]

§ 96. *Khvāstan*, 'to will, wish, ask': Root *Khvāh*.

(*a*) **Preterite Indicative.**

	Singular.	*Plural.*
1st P.:	*khvāstam*, I wished.	*khvāstīm*, we wished.
2nd P.:	*khvāstī*, thou wishedst.	*khvāstīd*, you wished.
3rd P.:	*khvāst*, he, she, it, wished.	*khvāstand*, they wished.

(*b*) **Imperfect Indicative.**

	Singular.	*Plural.*
1st P.:	*mī-khẏāstam*, I wished, was wishing; etc. (§ 85, *b*.)	*mī-khẏāstīm*, we wished, etc.

(*c*) **Past Participle.**

khẏāsteh, having wished.

(*d*) **Perfect Indicative.**

khẏāsteh am, I have wished, etc. (§ 85, *d*.)

(*e*) **Pluperfect Indicative.**

khẏāsteh būdam, I had wished, etc. (§ 85, *e*.)

(*f*) **Perfect Subjunctive.**

khẏāsteh bāsham I may have wished, etc. (§ 102.)

(*g*) **Gerundive.**

khẏāstanī, to be desired, desirable.

(*h*) **First Present Indicative.**

	Singular.	*Plural.*
1st P.:	*khẏāham*, I shall.	*khẏāhīm*, we shall.
2nd P.:	*khẏāhī*, thou wilt.	*khẏāhīd*, you will.
3rd P.:	*khẏāhad*, he will.	*khẏāhand*, they will.

(*i*) **Second Present Indicative.**

	Singular.	*Plural.*	
1st P.:	*mī-khẏāham*, I wish.	*mī-khẏāhīm*, we	wish.
2nd P.:	*mī-khẏāhī*, thou wishedst.	*mī-khẏāhīd*, you	wish.
3rd P.:	*mī-khẏāhad*, he wishes.	*mī-khẏāhand*, they	wish.

(*j*) **Imperative.**

2nd Sing. *khẏāh*,[1] wish thou. 2nd Plur. *khẏāhīd*, wish ye.

(*k*) **Present Participle.**

khẏāhān, wishing (*Obsolete*).

(*l*) **Agential.**

khẏāhándeh, wisher.

(*m*) **Future Indicative.**

khẏāham khẏāst, I shall wish, ask, etc. (§ 100.)

[1] Often used as a conjunction (cf. Latin *vel*... *vel*). *khẏāh*... *va khẏāh*, 'whether... or'.

§ 97. When the verb *khẏāstan* is used an *auxiliary*, the First Present Indicative is used to form the future of other verbs, being then united with the shortened Infinitive of the verb following (§ 100). It therefore means 'I shall, thou wilt', etc. The regular or Second Present Indicative is *never* used as a simple auxiliary and *never* has this sense: it means 'I wish, I desire, I ask', etc. The simple form of the Present Subjunctive cannot be used (since, as explained above, it is in this Verb used in the sense of 'I shall'): the strengthened form is therefore used; as *bĭ-khẏāham*, 'I may wish', etc. (§ 91, *b*.) So also the strengthened Imperative is always used (§ 91, *a*.), *bĭ-khẏāh*, *bĭ-khẏāhĭd*, 'wish', 'ask'. [For an explanation of the reason why in the First Present Indicative the *mĭ* is not used in this verb, *vide* § 107.]

§ 98. Notice the meanings of the following constructions:

a) *Mĭ-khvā́ham bĭ-davam*, I wish to run (*lit.* 'I wish I may run').

b) *Khẏā́ham davĭ́d*, I shall run.

c) *Qálam-rā dást girĭfteh bū́dam va mĭ́-khẏāstam kā́ghaz-rā bĭ-navīsam, kih shumā́ ā́madĭd*, 'I had taken pen in hand, and *I was just about* to write, when you came'.

§ 99. *Shúdan*, 'to become': Root *shav*.

(*a*) **Preterite Indicative.**

Singular.	*Plural.*
1st P.: *shúdam*, I became.	*shúdĭm*, we became.
2nd P.: *shúdĭ*, thou becamest.	*shúdĭd*, you became.
3rd P.: *shud*, he became.	*shúdand*, they became.

(*b*) **Imperfect Indicative.**

mī-shúdam, I was becoming, etc. (§ 85, *b*.)

(*c*) **Past Participle.** *shúdeh*, having become.

(*d*) **Present Participle.** *Wanting.*

(*e*) **Agential.**

shavándeh, one who becomes (*rare*).

(*f*) **Perfect Indicative.**

shúdeh am, I have become, etc. (§ 85, *d*.)

(*g*) **Pluperfect Indicative.**

shúdeh búdam, I had become, etc. (§ 85, *e.*))

(*h*) **Imperative.**

Singular.	*Plural.*
2nd *shau* (§ 9), become thou.	2nd *shávid*, become ye.

(*i*) **Present Subjunctive.**

Singular.		*Plural.*	
1st P.: *shávam*, I may	become.	*shávim*, we may	become.
2nd P.: *shávi*, thou mayst	become.	*shávid*, you may	become.
3rd P.: *shávad*, he may	become.	*shávand*, they may	become.

(*j*) **Present Indicative.**

Singular.	*Plural.*	
1st P.: *mí-shavam*, I become.	*mí-shavim*, we	become.
2nd P.: *mí-shavi*, thou becomest.	*mí-shavid*, you	become.
3rd P.: *mí-shavad*, he becomes.	*mí-shavand*, they	become.

(*k*) **Future Indicative.**

khváham shúd, I shall become, etc. (§ 96, *h.*)

(*l*) **Perfect Subjunctive.**

shúdeh básham, I may have become, etc. (§ 102.)

(*m*) **Gerundive.**

shúdaní, about to become, that ought to become.

In this verb the strengthened forms with *bi-* are very frequently used, as *bí-shavam*, 'I may become', etc.

It will be noticed that, except in the formation of the Infinitive, there is no irregularity in the conjugation of either *khyástan* or *shúdan*.

We are now in a position to continue the explanation of the formation of the remaining tenses of the Regular Verb.

§ 100. The Future Indicative Active is formed by prefixing to the shortened Infinitive (§ 84) of any verb the First Present Indicative of *khyástan* (§ 96, *h*; § 97.)

Future Indicative Active of *Davídan*, 'to run'.

	Singular.	*Plural.*
1st P.:	*khẏáham davíd* (خواهم دوید).	*khẏáhim davíd* (خواهیم دوید).
2nd P.:	*khẏáhí davíd* (خواهی دوید).	*khẏáhid davíd* (خواهید دوید).
3rd P.:	*khẏáhad davíd* (خواهد دوید)	*khẏáhand davíd* (خواهند دوید).

'I shall run, thou wilt run', etc.

This tense is now used in speech (except in Kāshán) only when a very *decided* future or a *purpose* is denoted, — in other words in ordinary conversation it denotes rather 'I *will* run' than 'I shall run'. Otherwise the Present Indicative (§ 89, *c*) of the principal verb is employed in a future sense. More rarely the Future has the sense of *must*, *should*, etc., as in the sentence, *Ajab níst kih javáni khiyálát i buzúrg* ***khẏáhad namúd***, 'It is not strange that a youth *should conceive* great projects'.

§ 101. The Gerundive is formed by adding-*í* to the Infinitive, as:

Davídaní (دویدنی), about to run, that should run. It is now rarely used in writing though not uncommon in speech. In the case of Transitive Verbs the Gerundive has generally a *Passive sense*; as, *kúshtaní*, 'about to be killed, that ought to be killed'; *dídaní*, 'that may be seen, that should be seen, that is fit to be seen, visible'. Like all other adjectives the Gerundive requires *nā* (نا) and not *nah* (نه) to be prefixed to form the negative; as *nádídaní*, 'that cannot be seen, invisible, that is not fit to be seen' (§ 206, *g*). The Gerundive may (like other Adjectives) be used as a Substantive: as, *khẏúrdaní* (خوردنی), 'that which may be eaten, food'.

§ 102. The Perfect Subjunctive is formed by adding the Present Subjunctive of *Búdan* (§ 95, *b*) to the Past Participle of the principal Verb.

Perfect Subjunctive Active.

	Singular.	*Plural.*
1st P.:	*davídeh básham* (دویده باشم)	*davídeh báshím* (دویده باشیم)
2nd P.:	*davídeh báshí* (دویده باشی)	*davídeh báshíd* (دویده باشید).
3rd P.:	*davídeh báshad* (دویده باشد)	*davídeh báshand* (دویده باشند)

'I may (might, should, would) have run', etc.

§ 103. There are also a few other tenses which are of rarer occurrence except in literary style. They are the following:

(*a*) **Optative.**

3rd P. Sing.: *davād* (دواد), may he run!

It occurs only in the 3rd Singular, and is formed by inserting an *alif* before the final letter of the 3rd Sing. Present Subjunctive (§ 89, *b*). *Bād* (§ 95, *k*) is contracted from *buvād*.

(*b*) **Continuative Perfect Indicative.**

This tense is formed by prefixing *mí-* to all the persons of the Perfect Indicative (§ 85, *d*).

Mí-davídeh am, etc., 'I have been running', etc. (می‌دویده‌ام)

Example: 1. — *Az ín áyeh chízhá-y-i gharíb padíd mí-áyad kih bi-názar ná-mí-āmadeh ast*, 'From this verse some strange things become evident which have not been coming to sight' (*i. e.* have not usually been noticed). 2. *Tō úrā dídeh-í kih dar másjid istádeh Qur'ān* ***mí-khwándeh*** *va sár i khyúdrā páīn* ***mí-āvárdeh*** *va buland* ***mí-kárdeh ast***, 'Thou hast seen him that, having stood up in the mosque, he *has been reading* the Qur'ān and *has been lowering* and *raising* his head'. (The word *ast* is understood after *mí-khwándeh* and *mí-āvárdeh*, according to the last sentence of § 85).

(*c*) **Continuative Pluperfect Indicative.**

This is formed by prefixing *mí-* to each person of the Pluperfect Indicative (§ 85, *e*): as,

Mí-davídeh búdam, etc., 'I had been running', etc.

(If in the two sentences given above in (*b*) we change the present and perfect tenses (*mí-āyad* and *dídeh*) into the imperfect and pluperfect (*mí-ámad* and *dídeh búd*), we may then change the other verbs, now in the Continuative Perfect, into the Continuative Pluperfect, thus: *mí-ámadeh búd*, ... *mí-khyándeh* (*búd*) ... *mí-ávárdeh* (*búd*), ... *mí-kárdeh búd*.)

(*d*) **Continuative Perfect Subjunctive.**

Mí-davídeh básham (cf. § 102), etc., 'I may have been running, I may have kept on running'.

This tense is of very rare occurrence indeed.

(*e*) **Conditional.**

This is formed by adding -*í* to all the persons of the Preterite (§ 85, *a*) *except* to the 2nd Person Singular.

	Singular.	*Plural.*
1st P.:	*davídamí* (دویدی)	*davídimí* (دویدیمی).
2nd P.:	*davídi* (دویدی)	*davídidí* (دویدیدی).
3rd P.:	*davídí* (دویدی).	*davídandí* (دویدندی).

'(If) I should (were to) run', *etc.*

This tense also expressed *habitual action* and then had exactly the meaning of the Imperfect Indicative. It is not now used in speech and rarely in writing, the Imperfect Indicative being employed instead in both senses (§ 85, *b*).

§ 104. In older books *mí* was prefixed to the Imperative to denote *continuance,* thus forming the *Continuative Imperative:* the longer form of the same prefix, *hamí*, was also used in the same way. E. g. *mí-dau, hamí-dau, hamí-davíd,* 'keep on running'. But this is now obsolete in speech and very antiquated even in writing.

§ 105. The prefix *bi-* is often in writing used with the *preterite* Indicative, especially when it is a word of one syllable. It thus forms the Strengthened Preterite: as in the sentence *Ín-rā guft va biráft,* 'He said this and went away'. But the employment of the prefix is a matter of taste, and it does not very materially modify the meaning.

§ 106. The original form of *mí-* was *hamí* (Pahlavi *hamāí*), and it meant 'always, ever', as is seen from

the word *hamīsheh* which still has that meaning and is formed from the prefix *hamī* by adding to it the old (Achaemenian Persian) adverbial termination *-sheh* (*-sha*, Pahlavī *-shak*).

§ 107. The form now known as the present *Subjunctive* used in the old language to be the Present *Indicative*, and it is still found in classical works (and in their modern imitations) in that sense. It has therefore very often a future meaning, as has the modern Present Indicative (§ 89, *c*). But in the modern tongue the only Verbs in which the Indicative meaning of this form is retained are *khvāstan* (First Present), *dāshtan*, and sometimes *bāyīstan* and *shāyīstan* (§§ 97 and 131).

§ 108. The Negative of the Imperative in the older language was formed by prefixing *mā-*, 'not' (Avestic and Achaemenian *mā*, Greek *μή*, = Latin *nē*). In speech, however, *na* is generally used instead of *ma-*, as less forcible and therefore more polite. In writing *ma-* may still be used, as may *na-* also.

§ 109. When a verb is compounded with a preposition which precedes it, the particle *mī-* in the Present and Imperfect Indicative etc. is placed between the preposition and the verb: as, *bar āmadan*, 'to come up'; Present Indicative *bar mī-āyad*. The same rule holds generally with the prefixed particles *bi*, *na*, *ma-* etc. and also with regard to the Auxiliary *khvāham;* as,

bar ná-y-āyad, bar ná-mī-āyad, bar khvāhad āmad, etc. But *bi-* is not prefixed when this particular preposition *bar* is used; in other instances it may be: as *farū bī-barad* 'may he (let him) swallow'. (Cf. the introduction of the augment in Greek between the prefixed preposition and the verb, as *ἐξέλεγον* from *ἐκλέγω*.)

In a few verbs (the prepositional nature of which is nearly forgotten, cf. the case of *καθίζω* in Greek) the auxiliary of the Future is prefixed to the preposition, as *khvāhad barkhāst*, 'he shall arise'. (*Bár khvāhad khāst* is antiquated.) So *khvāhad dar guzásht*, 'it shall pass away' (although *dár khvāhad guzásht* is also correct); but *farū khvāhad búrd*, 'he shall swallow', in accordance with the general rule. So also *farā giriftan*, 'to acquire',

has *farā mī-girad, farā khvāhad girift, farā bi-gir, farā mā-gir,* etc.

Such verbs as *paẓiruftan* 'to accept'; *āvárdan,* 'to bring', *ámadan,* 'to come', etc. are really compounded with separable or inseparable prepositions; but as this has been forgotten by the Persians, these verbs are treated as uncompounded.

Words.

Gáshtan / *gardīdan* (*gard*), to become.
navishtan (*navīs*), to write.
shitáftan (*shitāb*), to hasten.
pūshīdan, to conceal.
rasānīdan, to cause to arrive.
sitūdan (*sitāy*), to praise.
pandáshtan (*pandār*), to consider, fancy.
bar dáshtan (*dār*), to take up, carry off.
firistádan (*firist*), to send.
tavānistan (*tavān*), to be able.
nishān dádan (*dih*), to shew.
bávar kárdan, to credit.
múntaẓir, expectant.
mulāqāt, interview.
múddat, period of time.
magrūn, near.
kisālat, ill health.
fúrṣat, leisure, opportunity.
áqsar -i auqāt, oftentimes.
bārhā, times, often.
sharaf-yāb, honoured.
ẓáf, weakness.
yavāsh, slowly.
rāh ráftan, to walk.
bi-imān, without faith, infidel.
dānā, wise.
múttaqi, pious.
más'aleh, question, problem.
su'āl, a question.
su'ālāt (Ar. pl.), questions.
'ulamā (Ar. pl. of *'álim*) learned men, religious authorities, doctors of the law.
Islām, Muḥammadanism.
Ta'ála' ('may He be exalted', =) Most High (of God).
názir, viewing, beholding.
khāliq, Creator.
khair, good.
sharr, bad, evil, wickedness.
gunāh, sin.
múrtakib i, engaged in.
qudrat, power.
iẓn, permission.
mashghúl-i(bi), busy with.
Shaitān, Satan.
átash, fire.
Jahánnam, hell.
'uqūbat, torture, punishment.
ta'lím, doctrine, teaching.
'uqalā (Ar. Pl. of *āqil*), sages.
sirísht, composition, nature.
múmkin, possible.
áṣar, impression, effect.
qaul, saying, speech.
khāmūsh, silent.
kham, bent.
kulūkh, a clod.
giriyán, weeping, tearful.
ahámm (Ar. Superlat.), most important.
'ájiz, helpless, unable.
umūr (Ar. pl. of *amr*), matters.
ḥaqír, humble, contemptible.
chinān, such, so.
hanūz, still, as yet.
ziyād, very much.
dard, pain.
tabássum, smile.
ghairi már'i, invisible.
ḥuzūr, presence.
sarkār, lordship: Sir.
mustáujib i, liable to, deserving [of.
mákhfi, concealed, hidden.
khāk, clay, soil, earth.
chinānkih, just as.
durūghgū, liar.
súkhan, a word.
ḥikmat, wisdom.
tafárruj, pleasure, amusement, (a walk).
ṣádr i á'ẓam, Premier.
vazír, a minister of state.

tajvíz, permission, sometion.
kishtzár, a field.
gándum, wheat.
buländ, tall, high.
bulándí, height.
qadd, stature.
ádam, a man (*person*).
sáq, leg, stalk (of corn).
Qibleh-y-i 'Álam, ('Cynosure of the World' =) Your Majesty.
saláḿat, safety: safe.
salámatí, safety.
mutavájjih, attentive, careful.
muta'ájjib, surprised.
vátan, native land.
fíl, elephant.
bá'zí, some.
mufíd, beneficial.
aqárib (Ar. pl. of *qaríb*) relations,
tabíb, a doctor, physician.
dásteh, handful: handle.
kághaz, paper: a letter.
ahl, a people.
darkhvást, request.
máusam, a season.
ákhir i kár, finally.
isbát, a proof; substantiation.
sábit kárdan, to prove.
sihhat, correctness: health.
ijázeh, *ijázat*, leave.
takállum, conversation.
hamáná, indeed.
qaúm va khvísh, relatives.
áshná, an acquaintance.
iltifát, attention, kindness.
tashríf, honour.
guftugú, conversation.
harf, a letter, a word.
harf zadan, to speak.
'ázim i, bound for.
sharíf, noble.
mání', prohibitive.
aknún, now.
táb va lárz, fever and ague.
áb va havá ('water and air'), climate.
máh, moon, month.
taváqquf, delay, sojourn.
tájir, a merchant (Ar. pl. *tujjár*).
shadíd, severe.
dúchár shúdan, to meet with; to be attacked by (a disease).
zamán, time.
raf', rejection, a shaking off.
cháq, healed, well.
umíd, hope.
gáhgáhí, from time to time.
muzáhim, troublesome, troubler.
yaqín, certain (it is certain).
tijárat, commerce.
shughl, business, calling.

Exercise 23.

قصه

شخصی بی ایمان پیش درویشی دانای مُتّقی رفته ازوی جوابِ سَه مسئله خواست ـ اوّل آنکه ـ عُلمای اسلام چرامیگونیدکه خدای تعالی هرجاحاضِرو ناظِراست بنده اورا در هیچ(جائی بنیم بما که اوکجاست ـ سُؤآلِ دُوم آنکه چون عُلمای ما گفته اند که خدا خالقِ خیروشرّاست پس انسانرابسبب گناهی که مُرتکب آن بشوَد چرا سزا میدهند چونکه انسان هیچ قدرت ندارد و بدونِ اذن واجازهٔ خدایتعالی نمیتواندمشغولِ هیچ کاری بگردد ـ سُؤآلِ سِوم آنکه خداشیطانرا در آتشِ جهنّم چگونه بتواندعُقوبت نماید زیرا

که برحسب تعلیم خودعُلما سرشتِ شیطان از آتش است وچگونه
ممکن میباشد که آتش برآتش اثر کند چون درویش این قولِ
ویرا شنید خاموش مانده خم شد وکلوخی بزرگ از زمین برداشته
برسروی زد — آن بی ایمان گریان شده نزدحاکم شتافت وگفت —
ای آقا بنده ازفلان درویش سه مسئلهٔ اهمّ پرسیدم وچون از
جواب دادن عاجزگردید کلوخی بر سرحقیر چنان زدکه سرمن
هنوز دردِ زیادمیکند — حاکم آن درویشرا طلبیده بوی گفت —
چراکلوخ برسراین مردزدی و هیچ جواب سؤآلهایش راندادی
— درویش تبسّم کرده گفت — آن کلوخ جوابِ سؤآلاتِ وی است
— پس درویش آن سه سؤآلرا بیان کرده گفت — این شخص
میگوید که سرم درد میکند پس آن درد را بمن نشان بدهدتامن
نیز خدای غیر مرئیرابوی نشان بدهم — وچه مناسبت دارد که
او در حضورِ سرکارِشما برمن شکایت بیاورد وبخواهد که مراسزا
دهید چونکه خودِوی گفته است که هرچه انسان میکند خداکرده
است — ومن چه قدرت داشتم که اورابدونِ اذن واجازهٔ خدابزنم
پس بچه طور مستوجبِ سزامی باشم وبرجنابعالی البتّه مخفی وپوشیده
نیست که سرشتِ انسان ازخاك است چنانکه سرشتِ شیطان ازآتش می
باشد واگر آتشِ جهنّم برشیطان اثر نمیکندپس چگونه ممکن است که
کلوخ که ازخاك است باین دروغ گوضرری رسانیده باشد —
چون آن شخصِ بی ایمان این قول درویشرا شنید خجل شده
هیچ جواب نداد — حاکم سخنانِ درویشرا بنهایت پسندیده حکمتِ
ویرا بسیار ستود

Translation 24. A Tale.

One day a king went out of the city with his Prime Minister for a walk (amusement, recreation), and he came to a field and there saw some stalks of wheat[1] with ears-of-corn which were taller than the

[1] In Modern Persian there is no ordinary word in use for 'plant' of wheat: hence the circumlocution.

height of a man. The king was surprised and said, 'Until now I never saw (I had not seen) wheat so high as this (with this height)'. The Prime Minister said, 'May it please your Majesty (May the cynosure of the World be safe!), in my native land wheat grows (becomes) to the height of an elephant'. On hearing this the king smiled and said nothing. The minister said to (with) himself, 'The king, having considered my statement false, on that account (from that reason) smiled'. When they came back from (their) walk, the minister wrote to some of the people of his native land (that they should send) to send a handful of (from) stalks of wheat along with the ear(s)-of-corn (*khūsheh*) that are (may be) on the top of them. But when his letter reached that place the season for (of) wheat had passed, until one other year when (that) they sent (some). The minister took (bore) them to (*nazd i*) the king. The king asked him why he had brought them (having asked from him said, 'Why hast thou brought these?'). He said, "Last year, when I said (had represented) that in my country stalks of wheat grow (becomes) to the height of an elephant, your Majesty smiled. I said to myself, 'His Majesty (the most lofty imperial presence) has (*pl.*) deemed my statement false', therefore I have brought these to substantiate (for the sake of substantiation of) my words (*qaul*)." The king in answer to (of) him said, "I now believe (have credited) what thou hast said: but for the future (after this) be careful not to say (thou mayest not strike a letter) what thou canst not (mayst not be able to) prove except after one year".

Conversation.

سؤال	جواب
احوالِ شُما چه طوراست	الحمدُ لله از التفاتِ شُما
مُدّتی است که بنده مُنتظرِ مُلاقاتِ شریف بوده‌ام	بنده نیز بارها خواسته بودم بخدمتِ سرکارِ عالی شرفیاب بشوم امّا کِسالتی داشتم که مانع از مُلاقات شده بود

إنشاء الله اکنون حالتِ شما مقرون بصحت وسلامتیٔ تمام می باشد

بفرمائید چه کسالتی داشته بودید

البته هر وقتیکه فرصت دارید برای خدمتِ شما حاضرم — انشاء الله اکثر اوقات تشریف خواهید آورد تا دربارهٔ بعضی اُمورِ هم گفتگو نمائیم

یقین که سرکار درطهران قوم وخویش دارید

الحمد لله اقا هنوز قدری ضعف دارم وازآن سبب خیلی یَواش راه میروم

دوماه قبل به تب ولرز شدید دوچار شدم تا اینزمان که رفع آن شد — اقا حالا که چاق شده امیدوارم که إذن خواهید داد گاهگاهی مزاحم اوقاتِ شریف بشوم

التفاتِ جنابعالی زیاد ولکن اینرا فراموش کرده بودم که به تجویزِ طبیب عازم طهرانم وشاید اگر آب وهوای آنجا برای من مُفید شود تا چند ماه آنجا توقف خواهم کرد

خیردر طهران هیچ اقارب ندارم اقا چون شغلِ تجارت دردست دارم البته میانِ اهل آنجا بی دوست وآشنا نخواهم ماند

Thirteenth Lesson.

[1] Passive Voice of the Verb: Order of Words in a Sentence: *Oratia Recta* and *Oratio Obliqua*.

§ 110. The Passive Voice of *all* Transitive Verbs is formed by appending to the Past Participle (§ 85, *c*), *singular*,[2] the various parts of the auxiliary *shúdan*, 'to become' (§ 99). As the verb *davídan* can have no Passive, being an intransitive Verb, we take as our

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[1] In place of using the Passive Voice, Persians often use the 3rd Person Plural of the Active Voice, as in the Examples following: — "He was killed"; *úrā kúshtand*, (*lit.* 'they killed him'): "He was given a present"; *inʼámi bivaí dádand*. In the latter kind of sentence where in English a Passive Verb has a direct object after it, there is no other way of translating into Persian. (Cf. the use of the English *they*, German *man*, French *on*.)

[2] The older form of the past Participle without the final *-ah* is generally used in the Passive of *yáftan* (*yáb*), 'to find': e. g. *yáft mí-shavad*, 'it is being found'.

example the verb *kúshtan* (root *kush*), 'to kill'. It must be remembered that its Past Participle means, *'having killed'*, but also *'having been killed'* (§ 85, *c*).

§ 111. *Kúshtan* (کُشتن), to kill: Past Participle, *kúshteh*.

Passive Voice.

A. Indicative Mood.

(*a*) **Present Tense.**

	Singular.	*Plural.*
1st P.:	*kúshteh mí-shavam* (کُشته میشوم).	*kúshteh mí-shavím* (کُشته میشویم).
2nd P.:	*kúshteh mí-shavi* (کُشته میشوی).	*kúshteh mí-shavid* (کُشته میشوید).
3rd P.:	*kúshteh mí-shavad* (کُشته میشود).	*kúshteh mí-shavand* (کُشته میشوند).

'I am being killed, thou art being killed', etc. (cf. § 99, *j*).

The literal meaning of this tense is, 'I am becoming having been killed', or 'I become killed', etc.

(*b*) **Imperfect Tense.**

	Singular.	*Plural.*
1st P.:	*kúshteh mí-shúdam* (کُشته میشُدم).	*kúshteh mí-shúdím* (کُشته میشُدیم).
2nd P.:	*kúshteh mí-shúdi* (کُشته میشُدی).	*kúshteh mí-shúdid* (کُشته میشُدید).
3rd P.:	*kúshteh mí-shúd* (کُشته میشُد).	*kúshteh mí-shúdand* (کُشته میشُدند).

'I was being killed', etc. (cf. § 99, *b*).

Literally, 'I was becoming having been killed', or 'I was becoming killed'. Like the Imperfect Indic. Act. (§ 85, *b*) this tense is also used with the sense of the Conditional, '(If) I were to be killed', 'Should I be killed', etc.

(*c*) **Preterite Indicative.**

	Singular.	*Plural.*
1st P.:	*kúshteh shúdam* (کُشته شُدم).	*kúshteh shúdim* (کُشته شُدیم).
2nd P.:	*kúshteh shúdi* (کُشته شُدی).	*kúshteh shúdid* (کُشته شُدید).
3rd P.:	*kúshteh shúd* (کُشته شُد).	*kúshteh shúdand* (کُشته شُدند).

'I was killed', etc. (cf. § 99, *a*).
Literally, 'I became killed', etc.

(*d*) **Perfect Indicative.**

	Singular.	*Plural.*
1st P.:	*kúshteh shúdeh am* (کُشته شُده‌ام).	*kúshteh shúdeh im* (کُشته شُده‌ایم).
2nd P.:	*kúshteh shúdeh i* (کُشته شُده‌ٔ).	*kúshteh shúdeh id* (کُشته شُده‌اید).
3rd P.:	*kúshteh shúdeh and* (کُشته شُده‌است).	*kúshteh shúdeh and* (کُشته شُده‌اند).

'I have been killed', etc. (cf. § 99, *f*).
Literally, 'I am having become killed', etc.

(*e*) **Pluperfect Indicative.**

	Singular.	*Plural.*
1st P.:	*kúshteh shúdeh búdam* (کُشته شُده‌بودم).	*kúshteh shúdeh búdim* (کُشته شُده‌بودیم).
2nd P.:	*kúshteh shúdeh búdi* (کُشته شُده‌بودی).	*kúshteh shúdeh búdid* (کُشته شُده‌بودید).
3rd P.:	*kúshteh shúdeh búd* (کُشته شُده‌بود).	*kúshteh shúdeh búdand* (کُشته شُده‌بودند).

'I had been killed', etc. (cf. § 99, *g*).
Literally, 'I was having become killed', etc.

(*f*) **Future Indicative.**

	Singular.	*Plural.*
1st P.:	*kúshteh khyáham shúd* (کُشته خواهم شُد).	*kúshteh khyáhim shúd* (کُشته خواهیم شُد).
2nd P.:	*kúshteh khyáhi shúd* (کُشته خواهی شُد).	*kúshteh khyáhid shúd* (کُشته خواهید شُد).
3rd P.:	*kúshteh khyáhad shúd* (کُشته خواهد شُد).	*kúshteh khyáhand shúd* (کُشته خواهند شُد).

'I shall be killed', etc. (cf. § 99, *k*).

Literally, 'I shall become killed', etc. What has been said in a previous paragraph (§ 100) regarding the use of the Future Indicative Active applies also to this tense.

B. Subjunctive Mood.

(*a*) **Present Subjunctive.**

	Singular.	*Plural.*
1st P.:	*kúshteh shávam* (کُشته شوم).	*kúshteh shávim* (کُشته شویم).
2nd P.:	*kúshteh shávi* (کُشته شوی).	*kúshteh shávid* (کُشته شوید).
3rd P.:	*kúshteh shávad* (کُشته شود).	*kúshteh shávand* (کُشته شوند).

'I may be killed', etc. (cf. § 99, *i*).

Literally, 'I may become killed', etc. The strengthened form of the Auxiliarly, *bi-shavam* may also be used: as, *kúshteh bi-shavam*, etc. This forms the '*Strengthened* Present Subjunctive Passive'.

(*b*) **Perfect Subjunctive.**

	Singular.	*Plural.*
1st P.:	*kúshteh shúdeh básham* (کُشته شُده باشم).	*kúshteh shúdeh báshim* (کُشته شُده باشیم).
2nd P.:	*kúshteh shúdeh báshi* (کُشته شُده باشی).	*kúshteh shúdeh báshid* (کُشته شُده باشید).
3rd P.:	*kúshteh shúdeh báshad* (کُشته شُده باشد).	*kúshteh shúdeh báshand* (کُشته شُده باشند).

'I may have been killed', etc. (§ 99, *l*).
Literally, 'I may be having become killed', etc.

C. Other Moods.

(*a*) **Imperative.**

Singular.	*Plural.*
2nd P.: *kúshteh shau* (کُشته شو).	2nd P.: *kúshteh shávid* (کُشته شوید).

'Be thou, ye, killed', (cf. § 99, *h*): literally, 'Become thou killed', etc.

(*b*) **Infinitive Present.**

kúshteh shúdan (کُشته شُدن), 'to be killed' (cf. § 99).

(*c*) **Infinitive Perfect.**

kúshteh shúdeh búdan (کُشته شُده بودن), 'to have been killed'.

(*d*) **Past Participle Passive.**

kûshteh shúdeh, 'having been killed' (کُشته شُده).

§ 112. *Order of Words in a Sentence.* From the Exercises previously given the Student must have noticed that the usual order of words in a sentence is: — (1) Subject, (2) Attribute of the Predicate, (3) Direct Object, (4) Indirect Object, (5) Predicate.

As Adjectives and Nouns in Apposition directly (as a general rule) follow the Nouns which they qualify, of course these terms 'Direct Object' etc. denote the *whole* of the *logical* Direct Object and are not used in their narrower Grammatical sense.

Example: (1) "Pādshāh i nīkū (2) bā khẏúshī (3) ān khàl'at-rā (4) bi sartīb i dilīr (5) 'aṭā farmūd", *The good king with pleasure presented that robe-of-honour to the brave colonel.* Emphasis is expressed by changing this order, but no change is required in the order of the words to denote a question.

When a subordinate sentence begining with such words as *ágarchih, harchánd kih, bā vujúdi kih,* etc. occurs, it *must* be inserted *before* the main portion of the principal sentence and be followed by *ámmā* or some such word: as, "The minister presented the robe-of-honour to the general, although he was jealous of his fame";

*Vazīr, **ágarchih** bar shúhrat i sardár ḥásad mí-búrd, **ámmā** khál'at-rā bi-vaí 'aṭā farmúd.* Other subordinate sentences are generally treated somewhat in the same way.

§ 113. The *indirect* narration (*oratio obliqua*) is rarely used in Persian: its place is generally taken by the *direct* narration (*oratio recta*), which is often introduced by *kih* ('that'): as, "The servant said that his master was not at home"; *Náukar guft kih 'Ṣáḥib tashríf ná-dárad'*. This, of course, changes the tense of the verb in the latter clause.

Words.

Ávardeh and, (they have brought —) they relate.
Irán, Persia.
Kayúmárṣ, *Istákhr*, *Siyámak*, *Húsháng*, *Ṭahmúriṣ*, *Balkh*, *Shirázb*, *Bisitún*, *Ibráhím i Adham* (Proper Names).
Firdáusí (Anthor of *Shāhnámeh*).
Pishdádiyán (name of a line of mythical Persian kings).
parástish, worship.
parastídan, to worship.
Musalmán, a Musalmān.
jahálat, ignorance.
bahímíyyeh, bestial.
rihá'í, deliverance.
vaz', act of placing.
qá'ideh, a rule.
qánún, a law.
sar-silsileh, beginning of line (chain).
qabíleh, tribe.
itá'at, obedience.
gárdan, neck.
nihádan (*nih*), to place.
bar khástan (*khiz*), to rise.
muḥárabat, war.
anjám, end.
anjámídan, to end (*intr.*).
jang, battle, war.
but, an idol.
butparástí, idolatry.
'ahd, covenant: fixed time.
bímárí, sickness.
múhlik, destructive.
shuyú', prevalence.
khalq, people.
kaṣír, numerous.
várṭeh, whirlpool.
fanā, destruction, death.
lájáram, unavoidably.
'azíz, dear, honoured.
dar guzáshtan, to pass away.
tasálli, consolation.
sákhtan (*sāz*), to make.
ráfteh rafteh, gradually.
shi'r, verse.
maktúb, written.
'ibárat, style.
iṣláḥ, correction.
isti'mál, use.
muḥávareh, idiom.
nísbat bi-, in reference to.
'aib ná-dárad, it matters not
Farangí, European.
Farangistán, Europe.
yaqínan, surely.
ṣaff, line, rank.
kárvánsará, caravansarai.
mulázim, attendant.
núgáh, suddenly.
dalq, beggar's robe.
kashkúl, beggar's bowl.
'aṣá, staff.
dákhil shúdan, to enter.
jadd, grandfather.

kúshtan, to kill.
banā namūdan, to build, to begin.
mukhālafat, opposition.
intiqām, vengeance.
kámar, waist, loins.
bástan (*band*), to bind.
láshkar, army.
farāham, together.
shīr, a lion.
paláng, a panther.
yūz, a leopard.
shikást, defeat.
dīv, a demon.
dúshman, an enemy.
uftādan (*úft*), to fall.
ma'rikeh, field of battle.
tāftan (*tāb*), to turn (*tr.*).
pā-y-i tákht, capital.
sáltanat, kingdom, reign.
sultān, ruler, Sultān.
murāji'at, return.
tāj, a crown.
shāhi, royal.
pādshāhi, reign.
paidā, discovered.
nūr, light.
iláhi, Divine.
zāhid, a hermit.
átash, fire.
zamān, time.
isti'ánat, aid.
dánish, wisdom.
vāfir, abundant.
záfar, victory.
khvándan, to read.
navíshtan (*navís*), to write.
habs, captivity.
farā giriftan, to learn, acquire.
vásileh, method.
qaid, bond.
asíri, captivity.
bakhshídan, to bestow.

az ān i kih / *mál i kih* } whose?
mukhātab, person addressed.
mutakállim, speaker.
ádab, courtesy.
shimúrdan (*shimár*), to reckon, account.
ra'y, thought, opinion.
rāst, true, right, straight.
durúst, correct.
hingām, time.
ishtibāh, mistake.
kunún, aknún, now.
hāl / *al'ān* } now.
múndarij, recorded.
shu'arā, (Ar. pl. of *shā'ir*, a poet.).
mubáligheh, exaggeration.
shakk, doubt.
asl, root, origin.
tārikh, history (Ar. pl. *tavārikh*).
qadím, ancient.
'áqil, intelligent: a sage (Ar. pl. *'uqalā*).
kūh, mountain.
muvárrikh, historian.
afsáneh, fable.
Sar Jān Málkam, Sir John Malcolm.
musámmā' bi-, named.
qabúl dáshtan, to accept.
ráqam (Ar. pl. *arqām*), inscription.
míkhi, cuneiform.
sákhreh, rock.
bíshtar, more.
ittilā', information.
tāifeh, race, people.
ta'āqub, pursuit.
ustukhvān, a bone.
máhi, a fish.
árreh, a saw.

Exercise 25.

تاریخ قدیم ایران

آورده اند که اوّل پادشاهِ ایران کیومرث بوده است — دربارهٔ وی مُسلمانان میگویند که اوّل کسی است که مردم را از جهالتِ بهیمیّه رهائی داده وضع قاعده وقانون درمیانِ ایشان کرد —

اوسر سلسلهٔ پیشدادیان است — دراوّل کسی جُزقبیلهٔ او بإطاعتش گردن ننهاد دیگران بمخالفت برخاستند — کار بمحاربت انجامید — دریکی ازجنگها پسرش سیامك کشته شُد — کیومرث بإنتقام پسر کمر بست ولشکری فراهم آورده پسر سیامك هوشنگ را همراه گرفت — فردوسی میگوید که درآن سفرهمهٔ شیران وپلنگان ویوزان که درمُلكِ او یافت میشُدند درلشکرِ او بودند — چون شکست برآن دیوانی که دُشمنانِ او بودند اُفتاد وروی ازمعرکه برتافتند کیومرث به بلخ که پای تختِ سلطنتِ او بود مراجعت فرموده تاجِ شاهی را بر سرِ هوشنگ نهاد و خود زاهِدگردید — پادشاهیِ کیومرث سی سال بود — هوشنگ باعدل وحِکمت سلطنت کرد و شهرهای بُزُرگ بنانمود — آتش درزمانِ او پیدا شُد واوآنرا نورِ آلهی دانسته مردُم را به پرستیدنِ آن امر فرمود — مُدّتِ سلطنتش چهل سال بود — بعد از وی پسرش طَهمُورِث پادشاه گشت — طَهمُورِث را وزیری بود شیراسب نام که به استعانتِ دانش وافِرِ وی بردیوان ظفَریافت — طَهمُورِث خواندن ونَوِشتن را از دیوانیکه درحبسِ او بودند فرا گرفت وبدینواسطه ایشانرا ازقیدِ اسیری رهائی بخشید — بُت پرستی درعهدِاو پیدا شُد — وسَبَبِ آن این بود که بیماریِ مُهلِکی درایران شیوع یافته خلقی کثیر درورطهٔ فنا اُفتادند — لاجَرَم هرکرا عزیزی ازدوستان واقارب درمیگذشت برای تسلّیِ خاطر تصویرِ اورا ساخته درخانه نگاه میداشت تا رفته رفته این رسم سَبَبِ پرستشِ بُتها شُد — سلطنتِ طَهمُورِث سی سال بود

Translation 26.

One day Sulṭān Ibrāhim i Adham was seated at the door of his palace, and his attendants (had drawn ranks) were drawn up in line by him. Suddenly a mendicant with a beggar's-robe and bowl and staff, having arrived from a journey (road), wished to enter the palace. The Sulṭān's attendants asked him saying (having enquired from him said), "Where art thou

going, old man?" The mendicant said, "I want to go into this caravansarai". In reply to him they said, "This is the palace of the ruler of Balkh and not a caravansarai". The old man said, "No, it is a caravansarai". The Sulṭān, on hearing (having heard) this, called the mendicant before him and said, "Mendicant, this is my house; for (from) what reason dost thou say that it is a caravansarai?" The old man replied, "Ibrāhīm, permit me to (command permission in order that I may) ask thee (from thee) a few (*chand*) questions. Whose house was this at first?" The Sulṭān said, "My grandfather's". He said, "When thy grandfather passed away, whose did it become?" The Sulṭān said, "My father's." The mendicant said, "When thy father died, to whom did it pass (arrive)?" The Sulṭān in reply said, "It passed on to me". The mendicant said, "When thou passest away (*pres. Subj.*), to whom will it go (*bi-rasad*)?" He said, "To my son". The mendicant in reply to him said, "Ibrāhīm, a place that one enters and another goes out of is a caravansarai and not a dwelling (*khāneh*)".

Conversation.

فرنگی	ایرانی
آیا شنا شاه نامه خوانده‌اید	بلی صاحب من قدری از آنرا خوانده ام وشعرهای فردوسی را بینهایت پسندیده (ام)
شنیده‌ام که تابحال همهٔ اهل ایران گمان می‌برند که آنچه در آن کتاب نوشته است راست ودرست میباشد	اِذن بدهید که عبارت سر کار را اِصلاح نمایم — اهل ایران اِستعمال آن محاوره (یعنی گمان بردن) را در گفتگو نسبت بمخاطب برحسب اَدَب نمیشمارند امّا عیب ندارد که متکلم ازروی اَدَب آنرا نسبت بخود بگوید
ببخشید اشتباه کردم میخواستم بگویم که بنده گمان می‌برم که اهل ایران تاکنون آن حکایتهائیرا که درشاه نامه مندرج است باور میکنند	البتّه ما آنهارا باور میکنیم بأینمعنی که اگرچه هر شخص میداند که فردوسی برسبیل شعر أقدری مبالغه کرده است امّا شکّی نداریم که اصل آن تواریخ درست میباشد

یقیناً برهر عاقلی مثل سرکار شما مخفی نیست که مُوَرّخانِ همهٔ آن قِصّه‌هارا افسانه میشمارند

خوب مَا می بینیم که سرجان ملکم درکتابِ مُسمّی به تاریخ ایران بعضی از آنهارا که درشاه نامه است بیان کرده است که گویا آنهارا قبول داشته دراین چه میفرمائید

بلی امّا الآن ما آن ارقام میخی راکه برصخره‌های کوهَ بیستون واصطخر یافت میشود خوانده وترجمه کرده ایم وازتاریخ قدیم ایران بیشتر اطّلاع داریم از آنجهَ سرجان مَلکم داشته‌است ازاهلِ ایران بودند

پس بدانطور عُقلای فرنگستان الآن میتوانند اشتباه‌های سرجان مَلکم را اِصلاح نمایند — خیلی خوب — امّامیخواهم بپرسم که آنانیکه آن رقمهای میخی را نوشته اند ازکدام طایفه‌بودند پس اهل ایران اشتباه‌های فرنگیانرا اِصلاح نموده‌اند

Appendix to thirteenth Lesson.

Irregular Verbs.

§ 114. As has been already said, the *only* irregularity in the conjugation of the so-called Irregular Verbs consists in the formation of the Infinitive from the Root modified in a particular manner. When both the Infinitive and the Root are known, the formation of the various tenses and moods proceeds exactly as shewn above in the Regular Verb. Many of the Irregular Verbs, with their Roots subjoined, have already been given in the Exercises, but for convenience of reference all the Irregular Verbs are here entered alphabetically (in the order of the Persian Alphabet). A few that are quite regular are also entered (with R prefixed) where any mistake might otherwise be made regarding the root. Those parts of the verbs which are enclosed in square brackets are now obsolete, and should not be used in speaking or even in writing, though they are entered here because they occur in the older writers.

§ 115. List of Irregular Verbs.

[*Ājídan, ājín*], *ājídeh*, to stitch, make raised stitches, *e. g.* for ornament.

[*ákhtan, ákh*], *ákhteh*, to draw out.

ārāstan [*ārāy*], *ārāsteh*, to [adorn.

[*āzúrdan, āzār*], *āzúrdeh,* to annoy.
āzmūdan, āzmáy, to test, try.
R. [*ážḍan, āž*], to stitch (= *ājídan,* q. v.).
[*āsūdan, āsáy*], *āsúdeh,* to repose.
[*āshúftan, āshūb*], *āshúfteh,* to disturb.
[*āghíshtan* / *āghār*], *āghíshteh,* [*āghārídan*] to steep, (*in blood*).
R. [*āghíshtan* / *āghísh*], to emb[*āghíshídan*] race; to cut.
āfarídan, āfarín, to create.
āgándan, āgan, to stuff.
[*ālúdan, ālāy*], *ālúdeh,* to defile.
[*āmádan, āmáy*], *āmádeh,* to prepare.
āmadan, āy, to come.
āmūkhtan, āmúz, to learn, (to teach, *old.*).
āmíkhtan, āmíz, to mix.
afrákhtan, to exalt / *afráz,* *afráshtan,* to hoist / to raise.
afzúdan, afzáy, to increase (*trans.*).
R. *afshāndan, afshán,* to sprinkle.
afshúrdan, afshár, to squeeze.
uftádan, uft, to fall.
[*andūdan, andáy*], to smear.
[*anbáshtan, anbár*], *anbáshteh,* to heap up.
andákhtan, andāz, to throw.
andúkhtan, andúz, to store, lay up.
ingáshtan, ingár, to deem.
[*āgháshtan, āghásh*(*?*)], to accumulate.
[*āghūshtan* / *āghūsh*] to em[*āghūshídan*] brace.
āfrúkhtan, afrúz, to kindle.
angíkhtan, angíz, to stir up.
āvárdan, / *ávar,* vulg. and old, *āvúrdan* / *ár,* to bring.
āvíkhtan, āvíz, to hang (*tr.* and *intr.*).
ístádan, ist / obs. *istádan, ist* / to stand up.

Bākhtan / *bāz,* to play, to *Bāzídan* / lose (a game).
R. *báftan, báf,* to weave.
bāyístan, báy, ought, to be, proper (*impersonal*).
búrdan, bar, to carry off.
bástan, band, to bind.
búdan, buv, bāsh, to be.
bíkhtan, bíz, to sift.
[*Pālúdan, pālāy*], to strain.
[*pāístan* / *pāy*], to be firm.
[*pāídan* /
púkhtan, paz, to cook.
pazírúftan, pazír, to accept, receive.
pažmúrdan [*pažmúr*], *pažmúrdeh,* to wither (*intr.*).
pardákhtan, pardáz, to busy oneself with (*bi*).
[*parhíkhtan*], *parhíz,* to abstain from (*az*).
pandáshtan, pandár, to suppose.
[*píkhtan, píz*], to take captive.
[*pírástan, píráy*], *pírásteh,* to adorn.
paimúdan, paimáy, to measure.
paivástan, paivánd, to unite (*tr.* and *intr.*).
[*Tākhtan*] / *tāz, tākhteh,* to *tāzídan* / twist, to gallop.
táftan, to twist, turn / *tāb,* to *tābídan,* to shine / shine, turn.
[*túkhtan, tūz*], to collect.
[*tanúdan, tanáv*], to twist, spin.
tavānístan, taván, to be able.
Jāídan, jāv, to chew (*vulg.* for *khāídan*).
jástan, jah, to leap.
jústan, jūy, to seek.
Chídan, chín, to pluck.
KHástan, khíz, to rise.
khusbídan / *khusb* / *khúftan* / to lie down, to R. *khvābídan, khvāb* / be asleep.
Dádan, díh, to give.
dáshtan, dār, to have, possess.
dānístan, dān, to know (*savoir*).

Note. Some of these verbs have not been placed in alphabetical order.

dirūdan / *dirávidan* } *dírav*, to reap.
dúkhtan, *dúz*, to sew.
[*dúkhtan*] / *dūshídan* } *dūsh*, to milk.
dídan, *bín*, to see.
Rabūdan, *rabáy*, to snatch away.
[*rástan*, *rah*], to escape.
[*rústan*] / *rūídan* } *rūy*, to grow up, spring up.
ríshtan / *ríshtan* } *rís*, to spin.
ráftan, *rav*, to go.
[*ruftan* / *rūftan* } *rūb*], to sweep.
ríkhtan, *ríz*, to pour out, spill.
[*Zádan*] / *zāídan* } *záy*, to bring forth young.
zádan, *zan*, to strike, beat.
[*zidúdan*, *zidáy*], to rub off, to polish.
[*zinúdan*, *zínav*], to neigh, howl.
[*zistan*, *ziy*], *zindeh* (*Agential*), to *zandeh* live.
Sákhtan, *sáz*, to make.
sūídan (v. *sūdan*).
sipúrdan, *sipár*, to entrust.
[*sítadan*] / *sitándan* / [*sitádan*] } *sitán*, to seize, take.
(*vulg. sūndan*, *sūn*, to get, buy.)
[*sákhtan*] / [*súkhtan*] / *sanjídan* } *sanj*, to weigh.
[*sirishtan* } *sírish*], *sirishteh*, to *sírish* (vulg.). knead, mix.
[*surúdan*] / *saráidan* } *saráy*, to sing.
[*súftan* } *suft*] *súfteh* / *sunb* / *sunbídan* } to pierce, bore.
súkhtan, *súz*, to be burnt, to burn (intr.), (*old* to burn *trans.*).
[*sūdan*] / *sāídan* } *sāy*, to pound.
Shāyístan, *sháy*, to be fitting (*impersonal*).
shitáftan, *shitáb*, to hasten.
shúdan, *shav*, to become (*old*, to go).
shústan, *shūy* (vulg. *shūr*), to wash.

R. *shikáftan*, *shikúf*, to cleave, split (*trans.*).
shikástan, *shíkan*, to break (trans: a stick, e. g.).
shikúftan / (*shikúftan?*) } *shíkuf*, to burst into bloom.
shamúrdan, *shamár* (old *shámur*), to count.
shinákhtan, *shinás*, to recognise, to know (*connaître*).
[*shunúdan*] / *shínidan* / *shanáftan* (*vulg*). } *shínav*, to hear, to smell.
[*Ghunúdan*, *ghúnuv*], to slumber.
Fíristádan, *fírist*, to send.
[*farkándan* / *farkandídan* } *farkánd*], to cause to dig a canal.
farmúdan, *farmáy*, to command.
furúkhtan, *furúsh*, to sell.
fíríftan, *fírib*, to deceive.
fuzúdan, *fazáy*, to increase (trans. Another form of *afzúdan*, q. v.).
fishúrdan, *fishár*, to crush (another form of *afshúrdan*, q. v.).
[*Kástan*] / *kāhídan* } *kāh*, to grow thin, waste away (*intr.*)
káshtan / [*kishtan*] } *kār*, to sow, plant (seed).
[*káftan*] / *kavídan* } *kāv*, to dig (*vulg.* to search a person for stolen property, etc.).
kárdan, *kun*, to do.
R. *kándan*, *kan*, to dig.
[*kúftan*] / *kūbídan* } *kūb*, to knock, pound, crush.
Gudákhtan, *gudáz*, to melt (*trans.*).
guzárdan, to place / *guzáshtan*, to leave } *guzár*, to leave, let, permit, place.
guzáshtan, *gúzar*, to pass by.
gardídan (see *gáshtan*).
gíríftan, *gír*, to seize, take.
gurékhtan / (vulg. *gurúkhtan*) } *guríz*, to flee.
gírístan [*gíriy*], to weep.
guzídan, *guzín*, to choose.

R. *gazĭdan, gaz,* to bite.
gusĭstan / *gusikhtan* / *gusilĭdan* } *gúsil,* to break (*trans.*, e. g. a thread). (Vulg. strengthened imperat. *bĭsgul* for *bĭgusil*).
gushādan / *gushūdan* } *gushāy,* to open, loosen.
gáshtan / *gardĭdan* } *gard,* to become.
gúftan, gūy, to say, speak.
gumāshtan, gumār, to appoint.
[*gándan*] / *gandĭdan* } *gand,* to stink.
R. *Māndan, mān,* to remain.
[*mānĭstan*], *mān,* to resemble.
múrdan, mĭr, to die.
Nigarĭstan, nĭgar, to look at.
[*nishāstan*] / *nishándan* } *nishān,* to set, seat, plant.
nishástan, nishĭn, to sit down.
namūdan, namāy, to show.
navākhtan, navāz, to sound (*tr.* and *intr.*); to receive with honour; to pet (a child).
navĭshtan (old *nabĭshtan*) } *navĭs,* to write.
nihādan, nih, to put, lay down.
[*nihúftan, nihúft*(?)], *nihúfteh,* to hide (*trans.*).
Hishtan / *hilĭdan* } *hil,* to move (*trans.*) (old and vulgar).
Yāftan, yāb, to get, obtain.[1]

§ 116. As noticed above (§ 74), in the first syllable of some verbs (e. g. *namūdan*, while *a* is used in some places, *i* is heard in others, and *u* may still be found elsewhere. We have in the above list adopted in each case the most usual pronunciation (the short vowel hardly ever being written in Persian).

§ 117. There is (as will be noticed in the List given above) a great tendency to form regular infinitives in *-ĭdan* from the roots of irregular verbs. In some cases, however, both the regular and the irregular forms are now obsolete, as shewn above. New verbs are often formed by compounding the present or past participle, or sometimes the shortened infinitive, with auxiliaries. Thus for the tenses formed from the obsolete root of *girĭstan*, to weep, we find *giriyān mĭshavad etc.* substituted: for *ārāstan, ārāsteh kárdan:* for *zĭstan, zĭst namūdan*, etc.

§ 118. To the advanced Student the following rules for the formation of the Infinitive from the Root of Irregular Verbs may be useful.

The old termination of the Infinitive in Persian (*Pahlavĭ, Darĭ*) was *-tan* (cf. Sanskṛit *-tum*, Latin Supine in *-tum*): *-dan* has arisen from this by softening the *t* after a vowel or a liquid letter, and can therefore

[1] A very few Irregular Verbs the sense of which is somewhat obscene have been omitted from the above list.

occur only after such letters (the vowels long or short and the liquids *n* and *r*).

§ 119. Rules. I. A few Roots insert *ā* (lengthened from an original final *ă* in the root: *cf. i-stă-dan* and Lat. *stă- re*): e. g. *ist-ā-dan*, (older *istădan*), *firist-ă-dan* (same root with prefixed *fra*, [Greek *προ-*, Lat. *prō*, Skt. *pra*]).

II. Many verbs, the roots of which end in *-āy*, change this into *ū* before the ending *-dan*, e. g. *sitāy, sitūdan.*

III. Many verbs, the roots of which end in *-ār*, change the *ā* into *ŭ* before appending the *-dan:* e. g. *shamār* (old *shúmur*), *shamúrdan.*

IV. Other roots in *ar* and *ār*, if they take the older ending *-tan*, change the *r* into *sh* before it: as *gizar, guzáshtan; guzār, guzāshtan; dār, dăshtan:* but if they take *-dan* they retain the *r*, sometimes changing the preceding vowel of the root: as, *guzār, guzárdan: bar, búrdan.*

V. Roots ending in *h, nd* (and also those in *n* which take *-tan*) change this into *s* before *-tan:* as, *rah, rástan; band, bástan; shĭkan, shikástan.*

VI. Roots ending in *z, s, sh*, change their final consonant into *kh* before *-tan;* as, *andăz, andăkhtan; shinās, shināKhtan; dūsh, dūkhtan.* (Some exceptions are found, e. g. *āgūsh, āgūshtan.*)

VII. Roots ending in *v, b, āy*, change these letters into *f* before *-tan:* as, *rav, ráftan; rūb, rūftan (rúftan): gūy, gúftan.*

VIII. Roots ending in *in*[1] often omit the *n* before the termination *-dan* or *-tan:* as *chin, chídan: guzín, guzídan.*

IX. Some Verbs, the roots of which were originally nouns, adjectives or participles, add *-istan* or *ĭstan*. instead of the simple *-tan* (i. e. insert *i*, or *ĭ*, connecting

[1] The *n* is no original part of the root in such verbs: e. g. *kun* (root of *kárdan*) is contracted from the Avestic *kerenav* (cf. *nu* class of verbs in Sanskṛit, Greek *δεικ-νύ-ω*, Latin pōno for pŏs-n-o. So *chĭn* fr. √chi.) In *nishĭn* (*ni* = Russ. *na-*, Lat. *in*: *shas* (*sh* for *s* after *i* = *sed*, [Lat. *sedĕre*]) the *n* is for *d* or *nd*.

vowel, and *s* for euphony, before *-tan*): as, *nigarīstan (nīgar); tavānistan (tavān); dānistan (dān).*

X. When a preposition is prefixed to strengthen the verb, the conjugation is unchanged thereby: as *khāstan, khīz; barkhāstan, barkhīz.* Only when the prepositional nature of the prefix is forgotten is a slight change allowed; as, *paẕīrúftan, paẕīr* (from *paẕí* = Avestic *paiti,* Greek πρός, and *raftan;* cf. vulgar *r-ĕd* for *rav-ad,* contracted); *āvárdan, ā̆var* (from *ā* + *bírdan, bar*).

§ 120. The full explanation of some of the irregularities requires a reference to older forms of the language and does not lie within the scope of the present work. But the following notes may be useful: — *Dīdan* is from the $\sqrt{dhī}$, 'to separate, distinguish, discern'; *bīn* is the Avestic *vaēn,* to see'. *Amadan* = $ā + \sqrt{gam}$, while *āy* = $ā + \sqrt{i}$. The original Persian form of the root of *girīftan* is the Avestic *girew,* which became *giriv,* hence the infinitive *girīftan* (Rule VII.). The present form of the root, *gīr,* comes from this by contraction, and the vowel is lengthened as a compensation for this contraction.

Fourteenth Lesson.

The Causative Verb: Compound and Prepositional Verbs.

§ 121. The Stem of those parts of the Causal or Causative Verb that are formed from the Imperative is produced by appending the termination *-ān* to the root of the simple Verb, thus producing a secondary root from which all the other parts may be formed quite regularly. In other words, the root of the Causative Verb coincides in form with the Present Participle of the simple verb. The Infinitive adds to this the termination *-dan,* to which the uniting vowel *i* may be prefixed. The meaning and use of the Causative Verb are seen by comparing the verb *raise* with the verb *rise,* of which the former is the Causative, in English. So also we may call 'to seat' the Causative of 'to sit', the former meaning 'to cause to sit'. In Persian there are many Causative Verbs, though they cannot be formed from every simple Verb, and their use is becoming more rare than formerly. In a few instances the Causative remains when the simple verb has ceased to exist: as *āgāhānídan,* 'to inform', from *āgāh,* which now exists only as an adjective, 'aware'.

§ 122. Examples of Causative Verbs.

Simple Verb.	Root.	Caus. Root.	Caus. Infin.	Meaning.
navíshtan, 'to write'.	*navíṣ*	*navíṣán*	*navíṣān-(ī)-dan.*	To cause to write, to dictate.
rasídan, 'to arrive'.	*ras*	*rasán*	*rasān-(ī)-dan.*	To cause to arrive, to bring.
tarsídan, 'to fear'.	*tars*	*tarsán*	*tarsān-(ī)-dan.*	To cause to fear, to frighten.
rástan, 'to escape'.	*rah*	*rahán*	*rahān-(i)-dan.*	To cause to escape, to save.
ámúkhtan, 'to learn'.	*ámúz*	*ámúzán*	*ámúzān-(ī)-dan.*	To cause to learn, to teach.

§ 123. To the Rule given in § 121, the chief exceptions are:

Simple Verb.	Root.	Causative Root.	Caus. Infin.	Meaning.
ráftan, 'to go'.	*rav*	*rān* (*cont.* for *raván*)	*ráندan*	To drive.
nishástan, 'to sit down'.	*nishín*	*nishán*	*nishándan*	To seat.
guẓáshtan, 'to pass.	*gúẓar*	*guẓár*	*guẓáshtan*	To leave.

But this last verb also forms *guẓarān-(ī)-dan*, 'to offer (a sacrifice)', 'to cause to pass'.

§ 124. Compound Verbs.

Owing in large measure to the Arabian conquest of Persia and the consequent introduction of Islām, many Arabic participles, nouns and adjectives are in Persian used with Persian auxiliaries to form new verbs. Persian adjectives or participles, and sometimes nouns and the shortened infinitives of verbs (as ***zíst namúdan***) are sometimes similarly used to form the first element in such compounds. The Persian transitive verbs used to form the second element all assume the meaning of *to make*, or *to become*, or something similar. The chief of the verbs so used with a few examples of the compound verbs are here subjoined.

Auxiliary.	*Compound Verb.*
Kárdan (*kun*), 'to do'.	*mádad kárdan*, to help.
namúdan (*namáy*), 'to shew'.	*ṭálab namúdan*, to demand.
dádan (*dih*), 'to give'.	*taghyír dádan*, to change (*trans.*).
zádan (*zan*), 'to strike'.	*ḥarf zádan*, to speak. [ed.
khṛ́rdan (*khṛ́ur*), 'to eat'.	*zakhm khṛ́rdan*, to be wound-
búrdan (*bar*), 'to carry off'.	*gamán búrdan*, to fancy.
sákhtan (*sāz*), 'to make'.	*rázi sákhtan*, to satisfy.
farmúdan (*farmáy*), 'to order'.	*muláḥizeh farmúdan*, to peruse.
dídan (*bín*), 'to see'.	*tadáruk dídan*, to make preparation.
khashídan, 'to draw'.	*záḥmat kashídan*, to take trouble.
dáshtan (*dár*), 'to have'.	*dúst dáshtan*, to love.
dánístan (*dán*), 'to know'.	*máṣlaḥat dánístan*, to approve of.
gardánídan, 'to render'.	*narm gardánídan*, to soften, crush.
ámadan (*áy*), 'to come'.	*padíd ámadan*, to become evident.
shúdan (*shav*), 'to become'.	*marqúm shúdan*, to be written.
gáshtan (*gard*), 'to become'.	*záhir gáshtan*, to become clear.
yáftan (*yáb*), 'to get'.	*tabdíl yáftan*, to be changed.
varzídan, to act.	*jasárat varzídan*, to presume, venture.

§ 125. Such of the Compound Verbs as are transitive in Persian take the postposition *-rā* after their direct object whenever *-rā* would occur with the direct object of a simple Verb (§ 41): as *úrā farmúdand*, or *úrā ḥukm kárdand*, 'they commanded him'; *án kitáb-rā khṛ́ándíd*, or *án kitáb-rā muláḥizeh-farmúdíd*, 'you read that book'. So also *ishán-rā mulāqát-kárdím*, 'we met him': *án kághaz-rā taḥrír-namúd* (or *navísht*), 'he wrote that letter'. In some Compounds more than one auxiliary may be used without materially changing the sense: *e. g. ṭálab-kárdan* is the same as *ṭálab-namúdán*. But in others no change can be made: e. g. *tabdíl-kardan* (or *-namúdan*) and *taghyír-dádan* are correct, but

the auxiliaries must not be interchanged. The student in his reading should pay especial attention to this matter.

A very few Persian verbs have been formed from Arabic nouns by simply adding the infinitive ending *-ī-dan:* the chief of these are *ṭalab-ī-dan,* 'to demand'; *fahm-ī-dan,* 'to understand'; *raqṣīdan,* 'to dance'; *bal'īdan,* 'to swallow'.

§ 126. *Prepositional Verbs* (Verbs compounded with prepositions) have been dealt with in § 109 above. Some verbs undergo more or less change of meaning when united to prepositions: *e. g.:*

Dar āvárdan, to bring *out* (*az*); to bring in (*bi*).
dar kasīdan, to draw out (*az*).
dar āvīkhtan, to grapple with.
nidā dar dádan, to utter (give *out*) a cry.
dar mándan to be destitute, weary.
vā guẓārdan (*guẓáshtan*) to leave behind.
vā ístádan, to stop, come to a stand: to stand up.
vā dáshtan, to hold back: to station.
vā (or *bāz*) *kárdan,* to open.
bāz ámadan, to come back.
bāz ístádan, to desist from (*az*).
bar gáshtan (*gardídan*), to return, turn back.
dar guẓáshtan, to pass away (*az*); to pass over (*az, bar*).
dar ámadan, to come in (*bi*); to come out (*az*).
chinán vā namúdan, to point out as such.
furú búrdan, to swallow up: to force down (as a needle into cloth).
farā giríftan, to acquire, learn.
bar dáshtan, to carry off.
bar khẏúrdan, to meet with (*-rā,* or *bi-*).[1]
dar uftádan, to occur: to fall in with (*bi-*).
dar yáftan, to find *out,* discover.
var[2] *shikástan,* to become bankrupt.
pīsh giríftan, to assume, take upon oneself (*the government,* etc.).

[1] *Bar khẏúrdan (az)* also means 'to profit by': as, *az ta'lím i ú bar khẏúrdam,* 'I profited by his instruction'. But here *bar* is a noun meaning 'fruit'.

[2] *Var* is another (popular) form of *bar:* so people often say *var dáshtan* for *bar dáshtan.*

vil kárdan (vulgar for *rahá kárdan*), to let loose.

bar kám zádan, to confound.

birún kárdan (*rakht az khud*) to put off (one's clothes).

Words.

Vafát, death, decease.

Jamshíd, *Zahhák*, *Shaddád*, *Rústam* } proper names of fabulous people.

Banbaí, Bombay.

Shirāz, *Kāzarún*, *Fārs*, *Sistán* } Names of places.

Būsháhr, *Abūsháhr* } Bushire.

Hind, India.

Chín, China.

Iṣṭakhr, Persepolis.

takht, throne: bed.

sharáb, wine.

paidá, discovered.

mashhúr, well-known.

banú nihádan, to build: to begin.

bar án and, they assert.

khalq, people.

ṭábakeh, class, grade.

qismat, share, division.

kátib, scribe, writer.

sipáhí, soldier.

arbáb (Ar. pl. of *rabb*, Lord), masters.

ḥiraf (Ar. collective form of *ḥirfat*), occupations.

ṣanáyi' (Ar. pl. of *ṣaná'at*), a trade, calling.

arbáb-i ḥiraf va ṣanáyi', artisans.

ahl, people.

faláhat, agriculture.

zirá'at, husbandry.

ahli f. va z. husbandmen.

tujjár (Ar. Pl. of *tájir*), merchants.

saudágar, a trader.[1]

shámsí, solar.

gárdish, turn, wandering.

afsáneh, fable.

asámí (Ar. pl. of *ism*), names.

dām, net, trap.

muḥábbat, love.

giriftár, captive.

záujeh, spouse.

lákin, but.

gumáshteh, agent.

dastgír, captured.

farmán, command.

qatl, execution, murder.

zahr, poison.

halák, destroyed.

álávch bar, over and above.

zámin, a surety.

zamánat, security.

taváqquf, delay.

murákhkhaṣ shúdan, to take leave.

bi-shúkh, jokingly.

ṭálab, a demand.

siyáheh, a list.

shinákhtan (*shinás*), to recognise.

ta'ájjub, surprise.

muta'ájjib, surprised.

taftísh, enquiry. search.

máḥv kárdan, to erase.

ṣábt kárdan, to insert.

tashríf ávárdan, to come.

tashríf dáshtan, to be in, to be at home, to remain.

várid shúdan, to arrive.

chāpár (vulg. *cháppar*), postal courier.

chāpárí, postal service.

áḥmaq, a fool.

múmkin, possible.

ráh uftádan (*uft*), to start, set out.

kútal, steep mountain ascent.

qáfileh, caravan.

[1] This word is now used only in writing. The proper distinction between *tájir* and *saudágar* is that the former is a merchant resident in one place: the latter goes abroad and brings goods back with him to sell.

avāil, (Ar. pl. of *avval*), first, beginning.
sáltanat, reign, kingdom.
'álam, world.
ma'mūr, built; populated.
ra'iyyat, subjects, people.
ābād, inhabited; well off.
bi'l ákhireh, finally.
iqbál, prosperity.
bakht, good fortune.
maghrūr, proud.
da'vī, claim.
Khudái, Deity, divinity.
timsál, likeness, image.
ṣūrat, form; face.
máyeh, substance, cause.
bīzārī, disgust.
nasl, off spring.
za'm, fancy.
barādarzádeh, brother's son.
khvāharzádeh, sister's son.
ṭáqat, strength (to suffer), endurance.
muqávamat, resistance.
ṣaḥrá, desert.
masáfat, distance.
ṭai kárdan, to traverse.
súr'at, speed, rapidity.
davázdeh rúzeh (adv.), in 12 days.
tanhá, alone.
áyál, family (*pop.* wife).
yakshánbeh, Sunday.
lang, lame.
lang namúdan, to halt.
qāṭirdár, muleteer.
āsáni, ease.
ḥárakat kárdan, to set out.
máusam, season.
bahár, spring.
tābistán, summer.
pāiz, autumn.
zamistán / *zimistán* } winter.
ṣaḥíḥ o salámat, safe and well.
mánzil, stage, halting place, destination.
maqṣúd, purposed.
havá, air, weather.
ráḥat, ease, comfort.

Sujdeh Kardan - adore

Exercise 27.

تاریخ ایران

بعداز وفاتِ طهمورث جمشید برادر زادهٔ او بر تخت بنشست [11] میگویند که شراب درعهدِ او پیداشد ومشهور است که اصطخرِ فارس را که آنرا تختِ جمشید نیز میگویند اوبنانهاد [13] مورّخانِ ایران برآنند که اوخلق را برچهار طبقه قِسمت کرد اوّل علما دُوّم کاتبان سِوّم سپاهیان چهارم اربابِ حِرَف وصنایع واهل فلاحت وزراعت وتُجّار [14] نوشته‌اند که وضع سالِ شمسی نیزدرزمانِ جمشیدبود [15] دراوایلِ سلطنتِ وی عالَم معمور ورعیّت آباد بود امّابالآخره اِقبالِ بخت ویرا مغرور ساخته دعوئ خدائی کردوحکم دادتاتِمثالها ازصورتِ اوساخته مردم را امرکردند تاویرا خدای زمین دانسته آن تِمثالها را سُجده کُنند [16] این عمل مایهٔ بیزاریِ رعیّت شُده ضحاك راکه ازنسلِ شدّاد وبزعم بعضی خواهر زادهٔ

جمشیداست برانگیختند تابر ایران لشکر کشید [7] جمشید چون طاقتِ مقاومت درخویش ندید گُریزان گشته سر بصحرا نهاد [8] حِکایتِ گردشِ جمشید از افسانه‌های مشهورِ ایرانست [9] اوّل سفرِاوبه سیستان‌است [10] در آنجادُخترِ حاکِم اورادیده دردامِ مُحبّتش گرفتار شُده بالأخره زوجه اش گشت [11] لکن چون گُماشتگانِ ضحّاك اورا تعاقُب کردند ازسیستان گُریخته بهِند وازهِند به چین رفت تاآخرالأمر ویرا دستگیرنموده نزدِضحّاك بُردند واوفرمان دادتاویرا بااُستخوانِ ماهی ارّه‌کرده بدونیم ساختند فردوسی سلطنتِ اوراهفتصد سال مینویسد وهم اومیگوید که چون خبرِقتلِ اوبه‌سیستان رسید زنِ وی زَهرخورده خودرا هلاك ساخت ویك‌پسر ازوی ماند که رُستم ازنسلِ اوست

Translation 28. — A Tale.

Some merchants presented themselves (having become present) before (*bi-ḥuzūr i*) a king and brought some horses which they wished to (that they might) sell. The king approved (*pasandīd*) of those horses, and gave the merchants two thousand *tōmāns* over-and-above the price of them, and told them to bring other horses also to that value (to the value of that sum) from their native-land. But he did not ask their country (i. e. what their native-land was) and their names, nor did he demand from them a surety. Those horse-dealers took their leave. Some days later (after some days) the king jokingly said to his prime minister, "Write for me a list of the names of all the fools that thou knowest". The minister, having done so, brought that list to the king's notice, (caused to pass from the glance of the king). When the king read it he was surprised at this, that he found his own name at the head of that list. He enquired of the minister, saying, "Why dost thou deem (hast thou deemed) me a fool?" In reply to him he said, "Because your Majesty, without making enquiry concerning (without this that they should enquire) the country and the names of those horse-dealers, and without demand-

ing (demand of) any security, entrusted to them as a deposit such a large sum that they might buy horses (horse)". The king said, "If those merchants bring the horses, what then?" He said, "If they do so (did so), then I shall erase (having erased) your Majesty's name (name most sacred, imperial) from this list and enter their names instead of it".

Conversation.

ایرانی	فرنگی
چند سال است که سرکارِ شما در ایران تشریف دارید	شش‌سال میشود که بنده واردِ اصفهان شده‌ام
وقتیکه تشریف میآوردید ازکدام راه آمدید	ازراهِ بوشهر آمدم زیرا که درهند بودم
بچه طورسفر کردید چاپاری یا با قافله	از بوشهر تا شیراز (را[1]) با قافله آمدم زیرا راه بربالای کتلها میرود پس هرکس باید با قافله سفر کند
بلی اینرا شنیده ام امّا بعضی مُدّتِ شش‌روز مسافتِ مابین بوشهر و شیرازرا طی کرده اند که نزدیکِ بسرعتِ چاپارهاست	راست میفرمائید امّا بنده تنها نبودم زیرا عیال همراه داشتم ونیزروزِ یکشنبه‌را لنگ نمودیم پس دوازده روزه واردِ شیراز شدیم
(آیا) باهمان قافله که ازبوشهر تا شیراز آمده بودید بازباصفهان آمدید	خیرزیرا که قاطردارها از اهل کازرون بودند ونمیخواستند همراه مابیایند تااصفهان امّا بآسانی تمام دیگرانرا یافته حرکت کردیم وبعداز پانزده روزِ دیگر باصفهان رسیدیم
درکدام موسم سفر کردید آیا در تابستان یا در پائیز	وقتیکه واردِ بوشهر شدیم زمستان بودودر فکراین بودیم که آنجا تابهار توقف کنیم امّا آخر کاردر زمستان راه افتاده براحت سفرکردیم وچون هواخوب بود الحمدلله صحیح وسلامت بمنزلِ مقصود رسیدیم

[1] If the *-rā* is inserted it is because the previous words are the objective of *distance*.

Fifteenth Lesson.

Defective, Impersonal and Contracted Verbs.

§ 127. We have already given in Lesson II. the conjugation of the defective verbs *ast* and *hast*. Their contractions now require notice.

§ 128. When *nah-*, *na-*, 'not'. is prefixed, the verb *ast* is contracted as follows.

	Singular.	*Plural.*
1st P.:	*náyam* (نَیَم), I am not.	*ná'ím* (نَئیم), we are not.
2nd P.:	*na'i* (نَهٔ), thou art not.	*ná'íd* (نَئید), you are not.
3rd P.:	*nist* (نیست), he is not.	*náyand* (نَیَند), they are not.

These forms, except the 3rd P. Singular, are not used in the modern spoken language, and are rarely now written.

§ 129. The 2nd person Singular of *ast* is not written separately but is united with the preceding word; as *Tó ságí* (تو سگی), 'thou art a dog'. If the preceding word end in ـه (not if it end in ـاه), this part of the verb is written merely *hámzeh*, with or without *kásreh* (ـِ or ـٕ), but this is still pronounced *-í*; as *to ableh í* (تو ابلهٔ), 'thou art a fool'.

When the 3rd person Singular follows *to*, 'thou', both the و and the ا are dropped in both speaking and writing: e. g. *ín kháneh-y-i tust* (این خانهٔ تُست), 'this is thy house', (where تُست is written instead of تواست).

The initial *alif* is often omitted in every part of this verb, and the remaining letters added as an enclitic affix to the preceding word: as, *mánam* (مَنَم) for *mán am* (من ام), 'I am'. So also *ūst* (اُوست) for *ū ast* (او است) *kitábast* (کِتابست) for *kitáb ast* (کِتاب است); *áḥmaqíd* (احمقید) for *áḥmaq íd* (احمق اید): *ín kitáb mál i mást* (این کِتاب مالِ ماست), etc.

Should, however, a word ending in ـه come before *ast* (است), *yē* (ی) is inserted *after* the *alif* of *ast* (است) and the *hámzeh* of the preceding word is omitted:

as, *ín án khāneh íst kih* (این آن خانه ایست که), 'this is that house which'.

§ 130. The different persons of *Hast* (هست) are also contracted in the following manner when preceded by *nah* (*na-*) or *kih*.

	Singular.	*Plural.*
1st P.:	*nístam* (نیستم).	*nístim* (نیستیم).
2nd P.:	*nísti* (نیستی).	*nístid* (نیستید).
3rd P.:	*níst* (نیست).	*nístand* (نیستند).

	Singular.	*Plural.*
1st P.:	*kístam* (کیستم).	*kístim* (کیستیم).
2nd P.:	*kísti* (کیستی).	*kístid* (کیستید).
3rd P.:	*kíst* (کیست).	*kístand* (کیستند).

E. g. *Shumá níkū nístid*, 'you are not good': *ū kíst*, 'who is he (she)?' *ín khāneh mál i kíst*, 'whose is this house?' *shumá náukarán i kístid*, 'whose servants are you?'

In asking the question 'Who is there?' (e. g. in answer to a knock at the door), a Persian says merely *Kíst?* (vulgar, *kí-ah?*, — cf. § 78). The answer often given is *man hastam* (= I am), 'It is I', (cf. *Ego sum*, *ἐγώ εἰμι*).

§ 131. The Impersonal Verbs *bāyístan* and *shāyístan*, 'ought' or 'should', are used only in the 3rd P. Singular of each tense. They are generally followed by the present Subjunctive, with or without *kih*. The *logical* subject of the *second* verb may for emphasis be prefixed to the *impersonal* with or without *-rā* appended (according to whether it is considered the *object* of the impersonal or the *subject* of the second verb): as,

Án pādshāh -(rā) bāyad kih dar fikr i rá'iyyat i khvúd bāshad, 'That king ought to (be in thought of) think about his subjects'.

But the *-rā* is rarely inserted in such a case. Notice that the *mí-* is not necessarily used in the present Indicative of *bāyístan* and *shāyístan* (*vide* §§ 107 and 133), but it may be employed for emphasis.

If the necessity or obligation is *general* and not *particular*, the shortened form of the Infinitive follows these verbs instead of their requiring the Present Subjunctive: as, *Aḥkám i ilāhí-rā mí-bāyad bijá āvárd*, 'One must carry out the Divine commandments'. This distinction is rigorously observed in the modern language in both writing and speech, though in the older language the use of the Subjunctive in such constructions (after *báyad*, *shāyad* etc.) was not recognised. With the two modern usages and their difference of meaning compare the French, "Il faut que j'aille" and "Il faut aller".

§ 132. *Shāyístan* is rarely used in conversation, except *shāyad* in the sense of 'perhaps' and *shāyísteh* as an adjective, 'suitable, befitting, worthy'.

§ 133. *Tavānístan* (*taván*), 'to be able', is followed by the (1) Present Subjunctive or (2) by the shortened Infinitive according to the same rule and with the same distinction of meaning. But when it is used impersonally the *-ad* of the 3rd Person Singular is omitted. The *mí* is used in the present Indicative of this verb except in the instance last mentioned, where in the older style it may be left out: as,

Má námí-tavānim án kár-rā bí-kunim, 'We cannot do that work'. *An kár-rā ná(mí-)tavān kárd*, 'It is impossible to do that work'.

§ 134. Where in English an Infinitive follows another verb, in Persian the present Subjunctive generally takes the place of the Infinitive, and *kih* (expressed or understood) precedes this Subjunctive, except where *purpose* is implied, when its place is taken by *tā* (or more rarely by *tā án kih*). But to imply *purpose* the Infinitive preceded by *barāyi* may be used. Examples:

'He told him to read the book': *úrā ḥukm kard kih kitáb-rā bí-khvānad.*

'He went to look for his rifle', *Raft tā tufáng i khvúd-rā bí-jūyad*, or *Barāyi justujú kárdan i tufáng i khvud raft.*

It will be noticed that the Infinitive is often (as in this instance) used as a noun, like the English gerund in *-ing*, and then takes an *izáfeh* after it. So also, *Bi-sábab i* ***tābídan*** *i āftáb*, 'because of the *shining* of the sun'.

§ 135. When *dāshtan* (*dār*) is a simple verb and means 'to possess', it *always* omits the *mī-* in the Present Indicative (§ 107): as, *kitābī dāram*, 'I have a book' (not *mī-dāram*). In order to express the Subjunctive (present or imperfect) meaning, this verb then takes the *perfect* Subjunctive (*dāshteh bāsham*) in the sense of the present or imperfect: as, *Harānchih dāshteh bāsham mī-dihām*, 'I give whatever I (may) possess'.

But when *dāshtan* is used in composition with nouns, adjectives, etc., to form a compound verb, or has even a preposition (*bar* etc.) prefixed, the verb follows the regular rule and assumes the *mī* in the Present Indicative: as, *ān āsb-rā nigāh mī-dārand*, 'they are taking care of that horse'; *ūrā dūst mī-dāram*, 'I hold him dear'; *ān pūl-rā bar mī-dārand*, 'they are carrying off that money'. In this case the simple and regular Present Subjunctive (*dāram*), with or without *bi-*, is used as Subjunctive: as, *Pādshāh vaïrā āmr farmūd kih khazāneh-rā maḥfūẓ (bī)-dārad*, 'the king commanded him to protect the treasure'.

[1]Words (Notes).

Hāṣil i māṭlab, moral (of a tale).
jāhd va sa'ī, effort[2].
ṣighar i sinn (= smallness of tooth), youthfulness, youth.
kuhūlat va kībar i sinn, middle and advanced age (*not* 'old age').
Ispānyā, Spain.
Shārl, Charles.
khādam va ḥāsham, retinue.
darkhūr i mān ast, it suits me.
kāndan, to strip off from (*az*).
shākhnafīr i shikārī, hunting-horn.
bīrūn āvārdan, to take off.
bi-āṣar i ān rasīdand, they followed it (the sound) up.
girīfteh, overcast (of the sky).
chānd sāl i qābl, some years ago.
ṭā'ūn, the plague.

[1] The Student must now consult a Persian Dictionary for the words he does not know. Those given henceforward in these lists are merely words used in a special sense, peculiar idioms, or words belonging to the spoken and not to the written language. Palmer's Smaller Persian Dictionary will supply all the ordinary words needed for the remaining Exercises. Any other difficulties will be found explained in the translations given in the Key to the present work.

[2] The Persians are fond of putting together two words of similar meaning to express one idea (cf. Eng. Prayer-Book "We *pray* and *beseech*", etc.). Of these one is often Arabic and the other Persian, and one is sometimes a simple word intended to explain the other which is more difficult.

sargardán, puzzled, astray.
káppar (vulg. *cháppar*), a hut.
hízumkán, woodcutter.
hanúz fárigh ná-shudeh búd, hardly had he finished.
bi-kár i mán mí-khurad, it is useful to me.
bi-qúvvat i hárchih tamámtar, with all his might.
sháneh, shoulder, comb.
saráyat kúnad, it may infect.
júy (vulg. *júb*), watercourse.
rám kárdan, to shy.
sar i dó pá ístádan, to rear (*intr*).
bi havá-y-i ún ámadan, to follow his example.
dast (of a horse), front foot.
chízi níst, it's nothing (= "don't, mention it pray").
bar dár kashídan, to execute.

Exercise 29.

حکایت اوّل

(۱) شخصی نزدِ بُزُرگی ازاهلِ عِلم وفضل رفت وگُفت که خوبیِ دُنیا وآخرت را میخواهم — گُفت که عِلم بیاموز تا خوبیِ هر دوجهانرا یابی — آنشخص گُفت که ازخواندن ونوشتن بهرهٔ ندارم وازآن سبب درتحصیلِ عِلم عاجِز واز تعلُّم محروم هستم — آنبُزُرگ مُدّتِ دوسال به تعلیم وتربیَتِ او مُتوجّه گشت تاآنکه ویرا درخواندن ونوشتن دانا ساخت وجهالتِ اورا باَخلاق وخِرد مُبدَّل گردانید — پس آن شخص چون لذّتی از عِلم یافت بهاِستِکمالِ آن رِغبت نمود تاآنکه از برکتِ عِلم وتربیّت بأندك زمان خوبیِ دُنیا وآخرت نصیبِ او شُد و بُمرادِ دلِ خود رسید — حاصِلِ مطلب — هر که جَهد وسعی درتحصیلِ عِلم نماید فایدهٔ هردوجهانرا میابد خُصوصاً که ازایّام طِفلی به جُستجوی آن مشغول شَوَد تا نتیجهٔ آن زودتر بدو رسد ودیگر آنکه گفته‌اند — عِلم که درطفُولیت وصِغرِسِنّ آموزند چون نقشِ برسنگ است که سالهای دراز بماند وعِلمی که درکهُولت وکِبَرِسِنّ آموزند مانندِ نقشِ برگِل است که بأندك آفت برطرف گردد[1]

[1] This and the following Stories are taken from Áqá Mírzá Asadu'lláh's revision of the *Ṣad Hikáyat,* a revision undertaken under the Author's supervision and primarily for the use of students of this Grammar, the object being to omit all obsolete words and idioms, and to replace them by modern expressions in use in the best Persian of the present day.

Translation 30. A Tale.

One day Charles V., king of Spain, got separated from his retinue in the hunting-field. Having wandered about (gone astray) in a forest, he at length reached a woodcutter's hut and determined to rest there a little. But when he entered the (that) hut, he saw four persons lying upon straw, and from their appearance it was evident that they were (are) robbers. The king asked them for some water to drink; but hardly had he finished drinking a cup of water when (*kih*) one of the robbers coming forward said to him, "I have just seen (I understood now) in a dream that your cloak would be (is) useful to me". Saying (having said) this, he snatched away the cloak from the king's shoulders (shoulder). Immediately afterwards another robber came forward and said, "I also saw (*dìdam*) in a dream that your coat (*qabā*) suits me". Thus saying, he stripped the coat off the king's person (*tan*). The third robber in the same way took his hat, and a fourth wanted to take off the (that) hunting-horn that hung from (on) the king's neck by a chain of gold. Then the king said, "First permit me to (that I) teach thee the use of my horn". Saying this, he blew the horn with all his might; and his attendants, on hearing the sound of it, followed it up and captured the robbers. Then the king said to the robbers, "(My) dear friends, I also have had (seen) a dream, and in that dream I saw (this) that all of you had been executed". Thereupon the royal attendants hanged them all on the trees that were in front of the (that) hut.

Conversation.

(On a Ride).

سؤال	جواب
امروز آسمان خیلی گرفته است (آیا) باران میآید یانمیآید	چه‌عرض کنم خدامیداند
اتارأی شماچیست	بنده‌چه میدانم امّا دراین موسم باران کمتر میآید اکثر اوقات ابرها بعد ازاندکی میگذرد

شنیده ام که در ایران اگرچه باران کم است امّا برف زیاد میباشد

بلی صاحب در اطراف اصفهان باران خیلی کم میاید امّا درزمستان گاه گاهی برف فراوان وسر ما بشدّت است

اگر باران امروز بیاید برای ما که سَفَر میکنیم بد است

لکن برای زمین خوب میباشد وَالبتّه باران بخشش خدا است

شاید شنیده باشید که چندسال قبل درهند قحطی سختی شد و امسال هم اهل آنجا خیلی میترسند که اگر باران بزودی نیاید اشخاص بسیار یقیناً از گرسنگی خواهند مرد

خیر اینرا نشنیده بودم امّا شنیدم که طاعون دربعضی جاها مثلاً در بمبئی بشدّت شیوع یافته است ومیترسند که مبادا (خدای نخواسته) بأیران هم سرایت کند

الآن ابرها گذشت وآفتاب بینهایت گرم است

بلی زیرا ممکن نبود که این بادِ شدید که میوزد آنهارا بزودی نراند

اسب من از آن یخی که برسر این جوی (جوب) است میترسد و نمیخواهد از روی آن بگذرد

اسبهای ما ایرانیان خیلی از یخ می ترسند که مبادا پایهای آنها برروی آن بلغزد وبیفتند

حالا اینقدر رم میکند وسردوپای ایستد که اگر کوشش کنم که وبرابر روی این یخ براند البتّه می افتد وخودرا ضرر میرساند

خوب اسب بنده آرام ومُطیع است اگر اذن بفرمائید من جلو شما میروم وشاید بعد از آن اسبتان بهوای آن بیاید — یخ روی این آب خیلی کُلفت نیست وحالا اسبم بدست خود آنرا شکسته است

خیلی ممنون شما هستم

خیر صاحب چیزی نیست

Sixteenth Lesson.

Use of Tenses of the Verb.

§ 136. The student has doubtless already noticed that the use of the various tenses in Persian often differs from their use in English. Many instances of this have already occurred in the Exercises, Translations and Conversations, and the proper use of most tenses is readily learnt in practice. A few general rules upon the most important differences between the two languages in respect of the use of the leading Tenses are here added.

§ 137. The Persian Imperfect Indicative is distinguished from the Preterite as clearly as in Latin, Greek and French. *Mi-davídam* (§ 85, *b*), for instance, not only means 'I was running', but also 'I used to run'. The Imperfect and not the Preterite must be used when the action denoted by the verb is regarded either as continuing for some time or as being frequently repeated, *i. e.* when the ordinary English past tense may be changed into the Imperfect 'was doing', or Habitual, 'used to do'. Example: 'He studied medicine in England for ten years'. Here *studied* evidently means 'was studying', 'continued to study', or 'used to study', and must therefore be rendered by the Imperfect in Persian; as, *'Ilm i ṭíbb-rā múddat i dáh sál dar Inglistán mi-khwánd.* (For other meanings of the Imperfect *vide* § 85, *b*, and § 103).

§ 138. Besides the ordinary use of the Preterite Indicative as in English, Persian recognises two other uses of the tense. (*a*) In speaking of an action which has *just* been performed (especially when such words as *ḥálā, ilḥál, al'án* occur in the sentence), if its consequences are not regarded as continuing, the Preterite *must* be used in Persian, though the Present Perfect is employed in English. E. g., 'What you *have just said* is true': *Anchih* ***al'án farmúdid*** *rást ast.*[1] (*b*) The Preterite is also used to denote an *uncertain* future, where in Latin the Perfect Subjunctive might be used. E. g. *Dar hár sháhrí kih* ***ráftid*** *va shumá-rā* ***paẓirúftand,*** 'Into whatsoever city ye *go* and they *receive* you'.

§ 139. The Perfect is used of an event which, however long ago it occurred, is regarded as having results *which still continue.* It often therefore occurs where in English the Preterite would be used. E. g. *Ḥázrat i Muḥámmad Qur'án-rā az jánib i Khudá bi-má* ***rasānídeh ast:*** 'Muḥammad brought (*lit.* ***has brought***) us the Qur'ān from God': *Ardashír án sháhr-rā dar ḥálat*

[1] A remarkable use of the Preterite of *Ávárdan* is often heard when a servant is ordered, e. g., to bring in coffee for a guest, and the order is repeated after a few minutes, as it has not been obeyed. His answer is, *Ávárdam* (*āvúrdam*), *Ṣáhib;* but this means "I am just *about to bring* it", not "I have brought it".

i kharābi yāfteh ta'mīr ***kardeh ast,*** 'Ardashīr, having found that city in a state of ruin, repaired (*lit.* ***has repaired***) it'. Here the perfect is used because Muḥammadans *still have* the Qur'ān, and the city (Madāin) which Ardashīr is said to have rebuilt *still exists.*

§ 140. The Subjunctive Present is used after *qábl az* (*pīsh az*) *ān* (*īn*) *kih,* where in English we should use the Preterite Indicative: as, (*a*) *Qábl az ānkih bi-shahādat* ***rásad,*** *vaīrā az khilāfat khal' kardand:* 'They stripped him of the Caliphate before he *attained* to martyrdom'. (*b*) *Pīsh az īn kih lashkariyān-rā az īn jang i'lām* ***dihand,*** *úlamā-y-i Turk fatvāhā navīshteh ishtihār dādand kih,* etc. 'Before they *informed* the soldiers about this battle, the Turkish religious-authorities wrote decrees and announced that', etc.

Ba'd az ānkih also sometimes requires the verb following it to be in the Present or in the Perfect Subjunctive, especially when a *purpose* or something regarded as *future* or *uncertain* is implied; but the Preterite Indicative with its future sense may also be used even in this case, as well as when a definite past event is meant: as (1) *Ba"d az ānkih úrā* ***dídam*** (or ***dídeh bāsham,*** or ***bi-binam***), *kitāb-rā bi-vaī mī-diham* (*khváham dād*). 'After I see (may have seen, have seen) him, I shall give him the book': (2) *Ba"d az ānkih úrā* ***dídam,*** *kitāb-rā bi-vaī dādam,* 'After that I saw him, I gave him the book'. In the former sentence the seeing is future and more or less doubtful, in the latter it is an event that has occurred in the past.

§ 141. *Tā* requires the Present Subjunctive after it when it means 'in order that', in which case *tā ānkih* may be used: as, *Tā* (*ānkih*) *khilāf-i dar úmmat váqi' ná-***shavad,** *shamshīr az ghilāf ná-kashíd,* 'He did not unsheath the sword, in order that there might not occur (lest there should occur) opposition (dissension) among the people'. This construction is very usual.

But if *tā* denotes 'so that' and states not so much a *purpose* but a *result,* or a purpose regarded as *accomplished,* it takes the Preterite Indicative after it. E. g. *Pādshāh kushíd tā qabīleh-y-i khvúdrā biyak dīgar múttafiq va bā khvúd yak-dil va yák-zabān* ***sākht;*** 'The king exerted

himself so that he *brought* his people (tribe) into accord with one another and *made* them of one heart and of one mind (tongue) with himself'. (It is possible, but less accurate, to translate this preterite with *tā* by *should bring,* which in Persian would be denoted by the Present Subjunctive).

Tā ānkih with the Preterite also means 'until': as, *Tā ānkih ūrā dānā sākhtand,* 'until they made him wise'. But when 'until' refers to something *future* (and hence *doubtful*) it is expressed by *tā* followed by *nah* (*na-*) and the Present Subjunctive, and the secondary clause (§ 112) follows the primary: as, *Tā bi-sarkār i ʿālī amr i ʿazīmī-rā ʿarz* ***ná-kunim,*** *ná-khwāhim nishást,* 'We shall not sit down *until we tell* your honour an important matter'.

§ 142. In letters, the Pluperfect Indicative is used in referring to what a correspondent has said, where in English the Preterite or even the Present would be employed: as, *Dast-khátṭi kih bi-sarafrāzī-y-i īn ʿabd marqūm* ***farmūdeh būdid*** *ziyārat gardīd:* 'The note which you *did* me the honour to write has been received with respect'. Here also we find the Preterite used for the Perfect. (With the use of the Pluperfect in letters, compare the Latin usage.)

§ 143. If a plural noun be the subject of a sentence, or if the subject consists of two or more nouns in the singular, the verb must be in the *plural* when the nouns denote *persons.* If they denote *animals,* the plural is almost always used; if *things without life,* the verb should be in the singular, though very modern writers as well as many speakers now sometimes use the verb in the plural in the latter instance also.

A plural verb is used with a singular noun to shew respect: as, *Aʿlā' Ḥázrat i Pādshāh chinīn farmūdeh and,* 'His Majesty the king *has* (have) thus commanded'.

A noun of multitude *requires* the plural after it: as, *tamām i ān ṭāifeh ravāneh* ***shudand;*** 'the whole of that tribe departed'.

If *hár yák, hár kás, hár shákhṣ,* be the subject of a sentence, and if any plural noun or pronoun preceded by *az* come between it and the verb, the latter must

be in the *plural* and must agree in *person* with the intervening plural word: as, *hár yák az má ánrá* ***didim;*** 'every one of us saw (*we* saw) it'. Similarly, *har kas* (*az ishán*) *bi-kháneh-y-i khud* ***ráftand,*** 'Every one (of them) went to his own house'.

§ 144. The Present Participle is, when used at all, generally used adverbially, and is sometime repeated twice; as, *daván daván ámad*, 'he came running'. It is not used (as in English) along with the verb to be: for 'I am running' is expressed by *mí-davam*. A few apparent instances to the contrary occur, but in these instances the Present Participle has become a mere adjective: as, *tarsán id*, 'you are afraid': so also *giriyán shud*, 'he became tearful', 'he wept'.

Notes.

Iskándar i Rúmí, Alexander of Macedon (Greece).
Aristú, Aristotle.
az pídar = *az án i pídar*.
khiradámúz, teacher of wisdom.
hamán, so much (and no more =) only.
dastgír, helper, ("every one's helper in affairs of this world and the next").
bi-cháng ávárdan, to get possession of.
musállah, armed.
tár, a spider's web.
ṣamím i qalb, bottom of his heart.
póst (Eng. word.), post.
talagráf-kháneh, telegraph station.
'áqab uftádan, to be late.
ahámm (Superl. of *muhímm*) very important.
kághaz, a letter.
chápár i daúlat i Inglís, English Government (Consular) courier.
tákhtan (*táz*), to rush upon, attack.
básteh, a parcel.
iḥtimál i kúlli dárad, it is very probable.
bi-náu'i, somehow or other.
radd namúdan, to restore.
bá ádab va murúvvat, polite and kind.
kávídan (to dig =) to search, 'go through'.
júr'at kárdan, to dare, venture.

Exercise 31.

حکایتِ دوم

۱ چون مُلکِ دنیا وعقلِ بینا بدستِ اِسکندرِ رومی افتاد ارسطو اُستاد ومُعلِم خودرا وزیرِ اعظم ساخت واِختیارِ کُلِّ اُمور بقبضهٔ کِفایتِ اونهاد وهرروز در تعظیم وتوقیرِ اومی افزود — گفتندش چرا چنین کردی که اِحترام اورا ازپدرگذرانیدی — گفت که پدر گویا مرا از

آسمان برزمین آوَردو این خرد آموز مرا از زمین باسمان افراشت - یعنی پدر همان باعثِ وجودِ پسر است وسَبَبِ پرَورِدَن وبر آوردنِ جسم وتنِ او و خرد آموز موجبِ ظهورِ عقل ومعرفت میباشد که دستگیرِ دُنیا وآخرتِ هر شخص خَواهد گردید - حاصلِ مطلب - قوتِ تحصیلِ علم وادب درروح پیدا می آید وآن ازقوتِ جسمی برَتر است

Translation 32. — A Tale.

In ancient times (time) there was a prince who, having suffered (obtained) a severe defeat in battle, was compelled to flee that he might escape from (his) enemies' hands (hand). When evening came on (became), having reached a forest he entered it, and, being wearied with his journey (from weariness of journey), he cast himself down on the ground under a tree and went to sleep. Then a robber, having seen him in that condition, came near, intending to kill him and seize his belongings and his clothes (in order that, having killed him, he might bring to grasp his property and attire). But at that perilous moment *(hingām)* a fly, alighting (having sat down) on the prince's cheek, bit him so that he instantly awoke from (his) sleep. When the robber saw him awake and armed, he was afraid and disappeared without attacking him (not having made an attack upon him). After that, the prince concealed himself in a cave. That very night a spider spun a web at the mouth of the (that) cave. Early in the morning two soldiers from the army of the enemies who were pursuing him reached that place. The prince heard them talking to one another (that they are talking with). One of them said to his comrade, "He must surely be in this cavern". But the (that) other in reply to (of) him said, "No, it is impossible, for lo! the web of this spider has not been torn". When the soldiers had gone away, the prince thanked God Most High from the bottom of (his) heart and said, "O God, I thank Thee that yesterday Thou didst save me from great danger by means of a fly, and to-day through a spider".

Conversation.

سؤال	جواب
درشهرچه خبربود	چیزی قابلِ عرض نبود
(آیا) شنیده اید که پوست (چاپار) هنوزرسیده است یاخیر	وقتیکه ازشهر بیرون می آمدم غلامِ تِلگراقخانه‌را دیدم که به‌پوستخانه میرفت امّا نمیدانم شاید اوکارِ دیگر داشته است ولـکن ممکن است که‌در پیِ کاغذها میرفته است
دراین هفته پوست خیلی عقب افتاده است خصوصاً اگر تاحال هم نرسیده باشدومن‌در انتظارِ کاغذهای اهمّ میباشم	میگویند که هفتهٔ گذشته دُزدان دراثنای راه برچاپارِ دولتِ انگـلیس تاخته اوراخُنثی نموده اندوهمهٔ کاغذها و بسته‌هائیرا که اومیآورده است بُرده‌اند
بلی این راست است امّا احتمالِ کُلّی دارد که بعدازآن که بسته‌هارا بازکنند وآنچه‌را که بکارشان بخورد بردارند کاغذهارا بنوعی پس‌میدهند	میشود زیرا قبل ازاین بارهاشنده است که چون دُزدها فهمیده بودند که همراهِ چاپارچیزی ازطلا یانُقره میباشد آنرا از وی گِرفته هرچیزدیگررا بوی رَدنموده اند
البتّه دزدهای ایرانی بنهایت باادب ومُروّت هستند — امّاشکّی ندارم که قبل ازآنکه شخص رارها کنندحتّی جیب‌وبغلِ اوراهم بخوبی میکاوند که مبادادَرجیب وبغلِ وی چیزی قیمت‌دار باقی مانده باشد	یقیناً عادتِ ایشان همانست که فرمودید — امّا اگرکسی جُرأت کند که با ایشان بجنگد اورا میکُشند و اسبابش را می بُرند

Second Part.

The Arabic Element in Persian: Compound Words, Idioms, Government of Verbs.

Indroductory Observation on Arabic Words in Persian.

§ 145. The Arabic language and literature have for many centuries exercised a very extensive influence upon those of Persia. This is due partly to the Arabian conquest of the country some twelve and a half centuries ago, accompanied as it was by the compulsory conversion to Islâm of the great mass of the people and the addition of a considerable Arabian element to the population. But, in addition to this, the Qur'ân, Traditions etc., require to be read in the original Arabic, in which language also prayers must be said. Moreover, Islâm has caused the destruction of the greater part of Avestic and Pahlavî literature and the total neglect of the study of the scanty relics of these ancient forms of the Persian language. Arabic is, therefore, almost the only source from which new terms can be borrowed and new words coined to express theological, literary, and even scientific ideas. Though in recent years a few isolated words have been borrowed from various European languages, yet none of them has influenced the grammar of Persian in the slightest degree, which it is not too much to say that Arabic has done very extensively. Not only has a very large portion of the vocabulary of the language been borrowed from the Arabic, but the Arabic element is still increasing. Many pure Persian words, still in everyday use in Urdû (Hindûstânî), are completely obsolete in Persia itself. Natives of Persia hardly over middle age can remember that some of these words were still in use in their childhood, though they have now been supplanted by Arabic words.

§ 146. One of the great advantages of the Arabic language is the facility with which it permits of the formation of a great multitude of words from a single root. If the meaning of the root is known, even a very slight acquaintance with Arabic Grammar will suffice to render its derivatives easily understood the very first time they are heard or read; such is the wonderful and almost mathematical precision with which these words are formed in accordance with the fixed principles of Arabic Grammar. It is one of our main objects in this part of the present work to explain the method of the formation of the most usual Arabic derivative forms, and thus to give the student a key to the understanding of an immense and most important portion of the vocabulary of the Persian language. But, as it is not designed to deal with the whole of Arabic Grammar, but merely with that part of it which it is necessary for the student of Persian to know in order that he may attain a satisfactory knowledge of the latter tongue, these notes will be reduced to the narrowest possible limits consistent with the object in view, so that they may be practically useful.

§ 147. In Arabic (as in all the other Semitic languages) the larger number of roots consist of *three* radical letters, very few being composed of four, and none of more than four. Any of the letters of the Arabic Alphabet (all of which are considered as *consonants* § 4) may be employed as Radical or root letters, but only a few of them can be used to form derivatives by being attached to the root. Those so used are styled *Serviles* and are the *seven* letters contained in the words اوست نیم[1]. By prefixing, affixing or inserting one or more of these in the right place all Arabic derivatives are formed.

§ 148. Arabic has two Genders, Masculine and Feminine, and three Numbers, Singular, Dual and

[1] In a certain class of words, as explained in Lesson XXI (§ 181), the letters ط and د also *seem* to be used as Serviles, but they are then euphonic substitutes for ت. The same thing applies to the final ه at the end of Arabic words used in Persian, ه being for Arabic ة (pronounced ت).

Plural. It has only three cases in each number, Nominative, Accusative, and Genitive. It also possesses a Definite Article ال (*al*) which is unchangeable except that (1) its vowel is elided when a word ending in a vowel precedes it, and (2) that when the word to which the article is attached begins with any one of the 13 letters ت ث د ذ ر ز س ش ص ض ط ظ ن the ل of the article is assimilated in *sound* to that letter, as is shewn by a *tashdīd* (§ 21) placed over the first letter of the said word.

§ 149. Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use, the Acc. of the Dual and Plural being used in place of the Nom., and that too in a form shortened by the omission of the final short vowels. The Acc. Singular is used only as an adverb in Persian. In the following Lessons the short final vowels and everything else not used in Persian are omitted, but the student will find them in Arabic phrases adopted into the language as single words (Appendix A).

Seventeenth Lesson.

Regular Arabic Nouns and Adjectives.

§ 150. A Regular Masculine Noun or Adjective is thus declined (in the shortened form used in Persian: § 149): والِد *(genitor)*, a male parent, a father.

Plural.	*Dual.*	*Singular.*
—	—	(*vālid*) والِد — Nom.
(*vālidīn*) والِدِين	(*vālidain*) والِدَيْن	(*válidan*) والِداً — Acc.

§ 151. A Feminine Noun or Adjective is regularly formed from the Masculine by affixing to the Masculine the termination ـَة (*-atun*), which in Persian becomes ـِه (*eh*): as والِد (*vālid*) 'a father' (*genitor*), والِدَة (*válideh*), 'a mother' (*genitrix*): ثانِي (*sānī*), 'second', *m.*; ثانِيَة (*sānīyyeh*)

[1] All Arabic nouns and adjectives ending in ـِي (*ī*), in Persian properly have this letter *tashdīded*, so that *sānī* should

'second', *f.* In Persian the feminine termination (ـَـهْ) of nouns may become ـَـت *(at)* as well as ـَـه *(eh)*, and in some words both forms are used, as اجازت *(ijăzat)* and اجازه *(ijăzeh)*, though these have sometimes different meanings, as طريقت *(tarīqat)* and طريقه *(tarīqeh)*, ارادت *(irādat)* and اراده *(irādeh)*. Feminines are thus declined:

Plural.	*Dual.*	*Singular.*	
—	—	والِده *(vālideh)*	— Nom.
والِدات *(vālidāt)*	والِدَتَيْن *(vālidataīn)*	والِدَةً *(vālidatan)*	— Acc.

§ 152. The feminine plural termination ات *(āt)* is sometimes appended to purely *Persian* nouns, the chief of which so treated are: دِه *(dih)*, plural دِهات *(dihāt)* 'a village'; فرمائش *(farmāish)*, 'a command', plural فرمائشات *(farmāishāt)*; نوشته *(navishteh)*, 'a document', plural نوشتجات *(navishtajāt)*[1]; نگارش *(nigārish)*, 'an epistle', plural نگارشات *(nigārishāt)*; كارخانه *(kārkhāneh)*, 'a factory', plural كارخانجات *(kārkhānajāt)*; ميوه *(mīveh)*, 'fruit', plural ميوجات *(mīvajāt)*; باغ *(bāgh)*, 'a garden', plural باغات *(bāghāt)*; روزنامه *(rūznāmeh)*, 'a journal', 'newspaper', plural روزنامجات *(rūznāmajāt)*. So too, by false analogy, the Arabic (broken) Plural word عمله *(ámaleh)*, which in Persian has a Singular meaning and denotes 'a workman', often forms its plural عملجات *(ámalajāt)*. The termination ات *(āt)* is sometimes used to form the plural of words that can in no way be regarded as feminine, as in the last example. Again, an Arabic noun in Persian sometimes takes a double plural (as in that example): e. g. جوهر *(jáuhar)*[2], 'a gem', broken

be *ṣānīyy*. But in Persian the *tashdīd* is omitted in the masculine (though it is retained in the fem.), and the accent in the masc. is often thrown back.

[1] *Navishteh* and other Persian words in ه had at one time ك, softened into گ (§ 36) as their final letter. This in Arabic became ج, hence such plurals in جات *(jāt)*.

[2] This is an instance of a Persian word (گوهر, *gáuhar*) Arabicised, and then taken back into Persian with one or more

(§ 157). Plural جواهر *(javāhir)*, double plural جواهرات (*javāhirāt*); رسم *(rasm)* 'a custom', 'rite', broken plural رسوم *(rusūm)*, double pl. رسومات *(rusūmāt)*; دوا *(davā)*, 'medicine', broken Plural ادويه *(ádviyeh)*, double plural ادويجات (*adviyajāt*), besides what is in Persian considered its proper Plural, دواجات (*davājāt*). These different Plurals have often different meanings (*vide* § 167).

§ 153. The Acc. Sing. Masc. (as shewn in § 150) is formed by adding اً (pronounced *-ăn*) to the stem, the Acc. Sing. Fem. (§ 151) of words ending in ه (Ar. ةً) by simply adding the *tanvīn* (ً; *vide* § 23) without the *alif*. Though these formations are in Persian used only as Adverbs, yet their occurrence is very frequent; as, امانةً (*amānatan*) 'as a deposit', حالا (for حالاً) *hālā*, 'now'. If the article ال is prefixed to such words the *tanvīn* (and also the *alif*, if used) is dropped; as, القصّه (*alqiṣṣeh*), 'finally', الآن (*al'ān*), 'now', 'just now'.

§ 154. All Arabic nouns in Persian which end in هٔ, ةٔ, تٔ not belonging to the *root* as the ت does in وقت (*vaqt, m.*, 'time'), and all *broken* (§ 157) Plurals are *feminine*, and almost all other nouns are *Masculine*. Their gender needs to be remembered only when it is desirable to append to them an *Arabic* adjective. (Even in this case, if the said adjective is in such common use that it has virtually become a Persian word, like عجيب (*ájīb*), 'wonderful', it does not generally take the feminine form.) E. g. *umūr i kaṣīreh*, 'many matters'; *khaṭāyā-y-i kabīreh*, 'great sins'; (but *umūr i ájīb*, 'wonderful things').

§. 155. The Comparative (which is also the Superlative) of Arabic Adjectives is formed by *prefixing alif* to the masculine, omitting formative letters [on the model of عظيم Pos. (*ázīm*), 'great', اعظم Comp. (*á'zam*) 'greater', 'greatest']. The Feminine *affixes* یٰ (*ā'*)

Arabic Plurals. Cf. *dastūr*, a Zoroastrian priest, broken Plural *dasātīr*.

instead [عظیمه Pos. (*ázímeh*), عُظمی (*úzmá*,) Comp.] except when the masc. ends in ـیٰ (*á*'), in which case the Feminine ending is ـا (*ā*), appended to the ی: Examples: —

Comparative.			Positive.		
Fem.	*Masc.*	*Fem.*	*Masc.*		
(*úzmá*) عُظمیٰ	(*á'zam*) أعظم	(*ázímeh*) عَظِیمهٔ	(*'ázím*) عَظِیم	(great)
(*kubrá*') کُبریٰ	(*ákbar*) أکبَر	(*kabíreh*) کَبِیرهٔ	(*kabír*) کَبِیر	(big)
(*ūlá*') اُولیٰ	(*ávval*) أوّل	—	—	(first)
(*ukhrá*') اُخریٰ	(*ákhar*) آخَر	(*akhíreh*) أخِیرهٔ	(*akhír*) أخِیر	(last)
(*kuṣrá*') کُثریٰ	(*áksar*) اکثَر	(*kaṣíreh*) کَثِیرهٔ	(*kaṣír*) کَثِیر	(much)
(*'ulyá*') عُلیا	(*a'lá*') أعلی	(*'álíyyeh*) عالِیهٔ	(*'álíyy*) عالِی	(high)

[In Persian *ūlá*' is hardly ever used in the sense of 'first', as fem. of *ávval*, since the latter word has become Persian (§ 154), but *ūlá*' (erroneously pronounced *aulá*') is used in the sense of 'excellent'.]

An Arabic adjective in the feminine is occasionally added to a non-Arabic (i. e. purely Persian or Turkish) noun; as بانوی عُظمیٰ (*Bánú-y-i úzmá*') 'Greatest Lady' (a title). But this usage is of extremely rare occurrence.

Whenever any Arabic noun or adjective which ends in ـیٰ (*ā*') is followed by the *izáfeh*, the said ending is changed in ا (*-ā*), and ی takes the place of the *izáfeh*: as, عُلُومِ عُظمای ایشان (*úlúm i úzmá-y-i ishán*), 'their greatest sciences'. But this does not apply to Proper names of Persons, as *Yaḥyā*'*-yi ta'míd -dihandeh* (یحیٰ تعمید دهنده), "John the Baptist". (*V.* Note to § 34).

§ 156. Sometimes in Persian we find two Arabic words united together to express one idea. If these are both Nouns, the second is in the genitive case (the sign of which is dropped in the Persian usage of such words); if not, the second is an adjective. In either case the second of the two words (unless it be a Proper name) has generally the article ال prefixed (§ 148), and the last vowel of the former word (if it be singular) is *ú* (ـُ), unless it is governed by an *Arabic* preposition, in which case the said vowel becomes *-í* (ـِ). Thus we have حُبُّ الوطن (*ḥúbbu'l vátan*), 'love of one's native land' (*amor patriae*), 'patriotism'; ظِلُّ السُّلطان (*Zillu's Sulṭán*), 'Shadow of the Sovereign',

(a title); رُكنُ ٱلْمُلك (*Rúknu'l Múlk*), 'Pillar of the kingdom', (a title): and on the other hand مِن جانبِ ٱللّٰه (*min jánibi 'lláh*) 'from the (side =) presence of God'. If the former of the two words is a masculine or feminine dual or a Regular masculine plural in ـِين (*-ín*), the *n* (ن) is dropped when it is "in construction" with a word following: as بنی اسرائیل (*Banú Isrá'íl*), 'the Children of Israel'.

Notes.

Abú Bakr (the first Caliph).
khiláfat (vulg. *khaláfat*), Caliphate.
farmúdeh, a command.
álaihi'ssalám, Peace upon him.
maḥkúm kárdan, to command.
dah sálagí, age of ten years.
rást, straight.
khvúrdí, smallness, youth.
buzúrgí, bigness (manhood).
baít, verse, poetry.
pích, bend thou (Imperative).
ná-shavad = *námí-shavad* (§ 107).
abnáʾ (Ar. pl. of *ibn*), sons (§ 167).
máyán (§ 45), we.
vuḥúsh (Ar. pl. of *vaḥsh*), wild beasts.
ájz, weakness: *ájzí*, a weakness, an infirmity.
gúshzad i to, (ear-struck of thee =) heard by thee.
míkh míkh kárdan, the grunting.
kúh-andám, (mountain-bodied =) as big as a mountain.
ság-i tází (Arabian dog =) greyhound.
sáʿat i chahár, four o'clock.
(bar) cháshm, (on the eye =) most obediently.
chárvádár (animal owner =) caravan leader.
ḥárakat kárdan, to set out, start.
náshtá, early breakfast.
mail farmúdan, to desire, wish.
muyássar, obtainable, to be got.
tukhm i murgh, hen's egg.
biryán kárdan, to fry.
ábpáz kárdan, to boil.
kibáb kárdan, to roast.
utáq, a room.
shúr, brackish.
laḥáf, padded quilt.
dúshákk (pron. *dúshákk*), mattress.
púshtí (*bálish*) *vulg.*, pillow.
rakht i khváb, bedclothes, bedding.
aiván, porch.
khvurjín, travelling-bag.
sháb bi-khaír, good night.
Khudá ḥáfiz (*i shumá*), (God be your Protector =) goodbye

Exercise 33.

حکایتِ سوّم

ابوبکرِ صدّیق درزمانِ خلافتِ خود موافقِ فرمودهٔ نبیِّ علیهِ ٱلسّلام مردمْ را حُکم کرد که فرزندانِ هفت سالهٔ خویشرا به تعلیم گرفتنِ عبادت وآموخته شدنِ اخلاقِ حُسنهٔ محکوم کُنید وچون عُمرشان بده سالگی رسد بتأکید وتنبیه پردازید زیرا که چوب تررا بهرقِسم که میخواهند می پیچند امّا چون خشک شُود بغیرِ آتش راست نمیگردد — حاصلِ مطلب — درخُردی

اثر تربیت بیشتر میشود از آنکه در بزرگی (چنانکه این بیان در حاصل مطلب حکایت اول این کتاب نیز ذکر شده است) — بیت —

چوب ترا چنانکه خواهی پیچ — نشود خشک جز بآتش راست

Translation 34. — A Tale.

One day a lion and a hare were conversing with one another. The hare asked the lion, saying, "Is it true what they say, that the feeble and cowardly cock by crowing is able to drive away such as you (the sons of your kind) who are very brave and strong?" The lion in answer to him said, "That saying is (certainly) quite true; nay more *(bálkih)*, it is no secret *(mákhfí nist)* that all of us large wild-beasts have generally an infirmity of that kind (like that): and in the same way too thou hast no doubt heard that the grunting of a pig makes a huge elephant fear and quake (fearing and trembling)." The hare said, "Is it so?, — then I now understand (understood — § 138, *a*) why it is that the voice of greyhounds frightens us hares so much."

Conversation.

(Master and Servant travelling).

صاحب	نوکر
(ای) حسن اینجا بیا	بلی صاحب حاضرم
فردا صبح زود ساعت چهار یا قدری قبل از آن مرا بیدار کن زیرا باید بزودی از اینجا روانه شویم	چشم بنده امشب هرچیز را حاضر میکنم و به چاروادار میگویم که صاحب میخواهد صبح زود حرکت کند
خیلی خوب امّا فراموش نه کنی	خیر صاحب فراموش نمیکنم — برای ناشتا چه چیزرا میل میفرمایید
قدری قهوه با شیر وشکر وهرقسم گوشت که پیدا کنی واگر گوشت بدست نیاید (میتر نشود) پس چند تخم مرغ باید به پزی	خوب شاید میشود که گوشتِ بزه یا گوشتِ گوسفند یا گوشتِ بز بستانم — امّا میخواهید که گوشت را بریان یا آب پز کنم

خیر گوشت آب بزرا نمی پسندم بهتر این است که آنرا کباب کنی — وحالا اگر هیزم داری آتش دراین اُطاق بکن زیرا امشب قدری سرد است

بلی صاحب سرد است وباد تندُ می آید — امّا فردا کجا منزل میکنید در چاپار خانه یا درکاروانسرا

کدام جا خوب است

البتّه کاروانسرا بهتر است زیرا چاپار خانه خیلی کوچك است

(آیا) لازم است که چیزی برای راه ازاینجا به بری

بلی صاحب آب آنجا شوراست باید آب ازاینجا بردارم

لحاف ودوشك وبالشها (پشتیها) وباقی اسباب رختخواب من کجا است

کنار ایوان است می آورم وبرای خوابیدن سرکار حاضر میکنم

قند وچائی (چاهی) کجا گذاشته

تو خورجین است

خیلی خوب مرخّصی شب بخیر

شب بخیر صاحب خدا حافظ شما

Eighteenth Lesson.

Arabic Broken Plurals in Persian.

§ 157. Very few Arabic masculine nouns form[1] their plurals regularly in accordance with § 150. Most masculines and many feminines have what is known as a *Broken* Plural, so styled because the noun is *broken* (as it were) to allow of the insertion or omission of a vowel or of more than one. The new word thus formed is in reality a noun of *multitude* of the singular number and feminine gender, but it takes the place of the obsolete or rarely used regular plural, and is hence styled the plural of the noun or adjective from which it is derived. In practice, the simplest way to learn these Broken Plurals is to learn the nouns given as examples in the following lists, and

[1] The most important classes of nouns that form their plurals regularly are Participles of the various Voices of the Verb (Lesson XX), except the Present Participle of Voice I. when used as a *noun* (it is generally an adjective and is then used with a regular plural.) The Infinitives of all the Voices except that of Voice I. (which has a broken Plural) take the Plural in ات— (*at*).

to take them as models upon which to form the plurals of other nouns of the same measure (*vazn*). It will be found that the task is a very simple one, especially if the broken plural of every new word be learnt along with the singular. In the singular attention must be paid mainly to the number of consonants in a word (it being remembered that in the Arabic Alphabet every letter is accounted a consonant).

§ 158. The addition of the feminine termination ـهـ (or ـت) to form a new noun rarely removes the noun (or adjective) thus formed from the category under which it would fall if it had not this final syllable. This will be noticed under each of the Models now to be given.

Under each Model the most common and necessary forms come first and the rarer ones at the end.

§ 159. Model I. Nouns formed of *two* Consonants of which the latter is doubled (*tashdīded*).

	Singular.	*Plural.*
(1) حَدّ (*ḥadd*), limit, bound:		حُدود (*ḥudūd*).
(2) سِرّ (*sirr*), a secret, mystery:		اسْرار (*asrār*).

(As these classes of nouns have really *three* consonants [since حَدّ is a contraction for حَدَد and سِرّ for سِرْر], therefore this Model is practically the same as the second Model, examples 1 and 2.)

§ 160. Model II. Nouns of *three* consonants.

	Singular.	*Plural.*
(1) أَمْر (*amr*), a command, matter.		أُمور (*umūr*), matters (*v.* § 167).
(2) حُكْم (*ḥukm*), an order.		أَحكام (*aḥkām*).

Sometimes assimilation occurs in the Plurals of words of these classes, and occasionally a root letter that is omitted in the singular recurs in the plurals: as, S. يَوم P. أَيّام (for أَيوام); S. باب, P. أَبواب (for اباأب); S. مال, P. أَموال (from √مول).

Less usual forms falling under this model are: —

	Singular.		*Plural.*
(3)	بَحْر (*baḥr*), sea, ocean.	بِحار	(*biḥār*).
	(So also with the termination ـه or ـت)		
	خَصْلت (*khiṣlat, kháṣlat*), peculiarity.	خِصال	(*khiṣāl*).
(4)	اَرْض (*arẓ*), the earth, a country.	اَراضِی	(*arāẓi*).
	(So with the termination ـه).		
	لَیْلَة (*laïleh*), night.	لَیالی	(*layāli*).
(5)	نبی (*nabi*), prophet.	اَنبیاء	(*anbiyā*).
(6)	صَبی (*ṣábi*), lad.	صِبْیان	(*ṣibyán*).

§. 161. Model III. Nouns of *four* consonants, of which the *second* is *alif*.

	Singular.		*Plural.*
(1)	عامِل (*ʿāmil*), agent, factotum.	عَمَلَة	(*ámaleh*),[1] عُمّال [§ 170] (*ümmāl*).
(2)	کاهِن (*kāhin*), priest, magician.	کَهَنَة	(*káhaneh*).
(3)	ساعِر (*shāʿir*), a poet.	شُعَراء	(*shuʿarā*).

Less usual are the following measures:

(4)	صاحِب (*ṣāḥib*), owner (Ar. companion.)	اَصْحاب	(*aṣḥāb*, companions of Muḥammad, etc.)
(5)	قاضی (*qāẓi*) ecclesiastical judge.	قُضاة	(*quẓāt*).
(6)	راهِب (*rāhib*), monk.	رُهْبان	(*ruhbān*)[1].
(7)	ساحِل (*sāḥil*), shore, coast.	سَواحِل	(*savāḥil*).
	(So also the latter form with ـه or ـت added: —		
	لازِمه (*lāzimeh*), *adj.*, f., necessary.	لَوازِم	(*lavāzim*), n. f. necessaries.
(8)	واقِعَه (*vāqiʿeh*), an occurrence.	وَقایِع	(*vaqāyiʿ*).

[1] In Persian used in the sense of a singular.

§ 162. Model IV. Nouns of *four* consonants, of which the *third* is ى.

	Singular.	*Plural.*
(1)	حكيم (*ḥakīm*), sage: doctor	حُكَماء (*ḥukamā*).
(2)	طبيب (*ṭabīb*), physician.	أَطِبّاء (*aṭibbā*).
Adj. (3)	كَريم (*karīm*), kind, gracious.	كِرام (*kirām*).
(4)	طَريق (*ṭarīq*), road, way.	طُرُق' (*ṭúruq*).

§ 163. Model V. Nouns formed of *four* consonants, of which the third is *alif*.

	Singular.	*Plural.*
(1)	كِتاب ((*kitāb*), a book.	كُتُب' (*kútub*).
(2)	لِباس ((*libās*), a garment, raiment.	أَلْبِسه (*álbiseh*)

§ 164. Model VI. Nouns formed of *four* consonants, but of other than the measures mentioned under the three last models.

	Singular.	*Plural.*
(1)	مَسْجِد (*másjid*), a mosque.	مَساجِد (*masājid*).

This method of forming the plural is used even when the feminine termination ـه or ـت is added. However much the form of the noun in the singular may vary from (1), in the plural the model is followed, except in the very few nouns that fall under (2) and (3). E. g.

نَصيحَت (*naṣīḥat*), advice.	نَصايِح (*naṣāyiḥ*).
دَعْوي (*daʿvī*) or دَعْوىٰ (*daʿvā'*), claim.	دَعاوي (*daʿāvī*).
رِساله (*risāleh*), a tractate.	رَسائِل (*rasāil*).

Very rare are the following formations:

(2) قَيصَر (*Qaiṣar*), Caesar, emperor. قَياصِره (*Qayāṣireh*).

(*málak*) مَلَك (for مَلْاَك (*mál'ak*), angel. مَلائكَه (مَلايِك) (*malāikeh*, *malāik*).

Adj. (3) أَسْوَد (*ásvad*), black. سُودان (*sūdán*).

Other examples of (2) are أَفغان, Pl. أَفاغِنه (Afghāns); اُسْقُف Pl. أَساقِفَه (*bishops*); أَرْمَنِي, Pl. أَرامِنَه (Armenians).

§ 165. Model VII. Nouns formed of *five* consonants, the *fourth* of which is a Weak Letter (*alif*, *vāv* or *yē*). However much the form of the singulars of this class of nouns may vary, the plural is formed on the one model, as will be seen.

Singular.	*Plural.*
سُلطان[1] (*sulṭán*), Sultan, ruler.	سَلاطين
قانون (*qānún*), law.	قَوانين
مَكتوب (*maktúb*), written.	مَكاتيب
تَدبير (*tadbír*), plan, device.	تَدابير

If the 2nd and 3rd consonants in such words are the same (i. e. a *tashdíded* letter, as دُكّان for دُكْكان), the plural still follows the usual form: as

دُكّان (*dukkán*), a shop.	دَكاكين

All the words given under these models are actually in frequent use in Persian, and a very large number more are formed in accordance with the same rules.

Notes.

'Úmar ibnu'l Khaṭṭáb, name of a Caliph.

Salmán, a noted Persian convert of Muḥammed.

raḥmatu'llāh 'alaih, God's mercy on him!

Janáb i Salmán, his honour Salmán.

pishkásh, a present (to a superior).

saughát, a present on returning from a journey.

judá, separated, separate.

gul i yákheh } brooch.
gul i sínch }

ámízish, mixture.

[1] On this model is (wrongly formed خَوانين the plural of the Turkish word خان (*khān*, — a title).

qūt, food.
bándagi, service of God.
Ízad, God (old Persian).
sáir all the rest (of).
Hunúd, Indians (pl. of *Hindú*).
'ala'lkhusús, especially.
har chih zúdtar, as quickly as possible.
ta'áruf, a present (to an equal).
bár (jeweller's word), alloy.
ábdár (of a jewel), of the first water.
zárar kárdan, to suffer loss, to lose.
sigár, cigar.
qáb, a thing for holding, case.
qúti, a small box.
kibrít matches (sulphur).

[*Note*: Articles of gold and silver are sold by weight, one *krān* a *misqál* for silver, *plus* about at least half as much again for the carving, etc.]

Exercise 35.

حکایتِ چهارُم

چون نوبتِ خلافت بعُمرابنُ ٱلخطّاب رسید جنابِ سلمانِ فارسی رحمةُ ٱللهِ علیه را حاکمِ شهری ازبلادِ شام گردانید وبرای اوپنجهزار دِرهم وظیفه مُقرّر ساخت — جنابِ سلمان ازبرگِ خُرما زنبیل میبافت وازآن قوتِ خود میکرد وپولِ وظیفه را بنامِ خُدا خُیرات میداد — پُرسیدند چرا ازپولِ وظیفه نمیخوری — فرمود می ترسم که چون آنرا صرفِ خوراکهای لذیذ کنم بقدرِ لذّتِ آنها نتوانم بندگی نمایم وبرحسابِ دادنِ آن توانائی نداشته باشم — حاصلِ مطلب — ترس ایزد کمالِ ایمانست وخیرات نمودن جمالِ آن

Translation 36. — A Tale.

Some of (*az*) the historians of ancient Greece have related (*hikáyat kárdan*) wonderful fables concerning the habits and customs of the people of India, one of which is the following (this, that): — In that country there is a sandy desert, where on account of the dryness and aridity (*bi-ábi*) there is no population (*ábádi*). In that terrible wilderness there are found enormous ants, which are smaller than dogs but larger than foxes, and these ants dwell under the ground in such a way that, having dug away the soil they cast (pour) out the sand (sands) in the same manner that ordinary ants in other (*sáir i*) countries do (thus), and

in (those sands) the sand which they throw out there are pieces of gold. Accordingly, those Indians (*Hunūd*) who purpose to go in-search-of that gold devise a plan in this way. Every person yokes together three camels, one of which must be a female, in such a manner that the female camel (may be) is between those two male camels: and that female camel should have been recently separated, from her young one (*kúrreh*) since under those circumstances (in that state) camels are particularly swift. Their master mounts that female camel, and, when he has filled his sacks with (*az*) that sand, he urges on the camels as quickly as possible, in order that, having got beforehand with the ants (*ṣíbqat jústan bar*), they may flee, lest those ants, having run after them, should tear them in pieces (*páreh páreh kárdan*). Having thus got possession of (*bi-chang āvárdan*) the gold, they sell it to foreign merchants.

Conversation.

مُشتری	جواهری
امروز میخواهم دوسه چیزِ کوچك بخرم که برای تعارف کردن خوب باشد	خیلی خوب صاحِب بنده خیلی چیزها دارم که اُمیداست سرکارِ شُما بعضی ازآنهارا به پسندید
امّا باید قیمتِ چیزهای خودرا ارزان بگوئید زیرا مُدّتی است که دراین مملکت بسر میبرم وقیمتِ چیزهارا بخوبی میدانم	بنده هرگز نمیخواهم که جنابعالیرا بفریبم — خیر صاحب قیمتِ دُرُستِ هرچیز را بیان میکنم — به بینید مُرواریدهای این گل یُخه همه شاهوار است وطلای آن نیز خالص است وبی آمیزش (بار) — ملاحظه فرمائید که چه‌قدراین لؤلؤها آب‌دار است
عیب ندارد امامن پادشاهِ ایران نیستم پس نباید ازبنده قیمتِ عظیم بخواهید	خیر صاحِب قیمتِ زیاد نمیخواهم بنده فقط‌قدری نفع میخواهم — این‌گردن بُنْد صدتومان می‌ارزد امّا آنرا بسرکارِ شُماهشتاد تومان میفروشم
ممنونِ شُما هستم — مگرنمیدانید که	بجانِ صاحِب خودم آنرا به هفتاد

چیزی مثل آن چهل تومان نمی ارزد

وپنج تومان خریده ام امّا چون این اوّل دفعه است که سرکار اینجا تشریف آورده ایدپس آنرا به هفتاد تومان بردارید — هرگز آنرا باین قیمت نمی فروختم جُز اینکه حالا حاجت به پول دارم (پول لازم دارم)

خیر بهیچوجه امّا اگر بخواهید بنجاه تومان میدهم

نمی شود زیرا اگر آنرا به شصت تومان میفروختم ضرر عظیم میکردم

پس بنجاه وپنج تومان میدهم امّا بیشتر نمیدهم — وآن قدر پول نمیدادم جُز اینکه میخواهم چیزی بگیرم بجهة سوغات از برای دوستی که دروطن خود دارم

بیشتری ارزد صاحب نمیتوانم باین قیمت بفروشم — امّا این قاب سیگاررا به بینید از طلاست واگر بخواهید چندتای دیگر از نقره هم دارم

قیمت این دست بند چیست واین قوطی کبریت را

آنرا کمتر ازده تومان نمی فروشم دوتومان می ارزد امّا یکتومان ونیم میگیرم

وزن آنرا به بینید چه قدراست — وزن نش بنج مثقال است ومثقالی یك قران ونیم میباشد — تمام قیمتش هفت قران ونیم میشود

خوب به یکتومان میدهم — التفات سرکار زیاد

Nineteenth Lesson.

Irregular and double Plurals.

§ 166. Some Arabic nouns which form their Plurals irregularly occur in Persian. The chief of these are: —

Singular.	*Plural.*
إنسان (*insán*), man (*homo*).	ناس (*nās*), human beings.
أخ (*akh*), brother.	إخوان (*ikhván*), brethren.
أُخت (*ukht*), sister.	أَخوات (*akhaván*), sisters.
فَم (*famm*), mouth.	أَفواه (*afváh*), rumour.

* ماء (*mā*), water. * مياه (*miyāh*), waters.
قُوّت (*qúvvat*) strength, power. * قُوا (*quvā*) powers.
قَريه (*qáriyeh*), town. * قُرا (*qurā*), towns, cities.

Those forms which are marked with an asterisk are very rarely used in Persian. It will be noticed that sometimes there is a difference of meaning between the singular and the plural. *Akh* (اخ) is in Persian used principally in the form اَخوي (*ākhavī*) to mean 'my brother', which *should* be اَخي (*ākhī*): sometimes اَخَوَيِ‌من (*ákhavī-yi man*) is said with the same meaning. *Ikhván* is used in the religious sense of 'brethren' principally. *Akhavát* (اَخَوات) is used in such expressions as 'sister languages'.

§ 167. Other Arabic nouns take two or even more different Arabic plurals in Persian, some of which are irregular. These have often different meanings. The principal are:

Singular.	*Plurals.*
اِبن (*ibn*), son.	بَنى (*banī*, for *banīn*, § 156), sons: ابناء (*abnā*), sons (in a figurative sense).
اَمر (*amr*), affair, command.	اُمور (*umūr*), affairs; اَوامر (*avāmir*), commands.
بَيت (*bait*), verse, (house).	اَبيات ((*abyāt*), verses; بُيوت (*buyūt*), houses.
شيخ (*shaikh*), old man (*a title*).	شُيوخ (*shuyūkh*), old men; مَشايخ (*mashāikh*), elders.
شَرط (*shart*), condition, wager.	شُروط (*shurūt*), شَرايط (*sharāit*), conditions.
كاتب (*kātib*), a writer, a scribe.	كُتّاب (*kuttāb*), copyists; كَتَبه (*katabeh*), scribes.
اِسم (*ism*), a name.	اَسْما (*asmā*) and اَسامى (*asāmī*), names.
فَتح (*fatḥ*), victory.	فُتوح (*futūḥ*), conquest; فُتوحات (*futūḥāt*), victories.

دُوا (*davá*), medicine. — دُواجات (*davājāt*), medicines. ادْويه (*ádviyeh*), spice: *pl.* اَدويجات (*adviyajāt*), spices.

نُور (*nūr*), light. — اَنْوار (*anvār*), lights; نيران (*nīrán*), a fire.

خادم (*khādim*), a servant. — خُدّام (*khuddām*), servants: خدم (*khádam*), retinue.

§ 168. Some Arabic nouns end in what is known as 'the ـه of unity', and they drop this to make their meaning general, which has often the effect of expressing a plural signification. The original difference between the general form and the proper plural is well seen in the following word.

Singular.	*General form.*	*Plural.*
شَعْره (*sha'reh*), a single hair.	شَعْر (*sha'r*), the hair (of the head).	شِعار (*shi'ār*), شُعور (*shu'ūr*), اَشْعار (*ash'ār*) — hairs.

Often, however, such words have not in Persian any plural form, but use the general form as a plural.

Singular.	*General form.*	*Plural.*
حِرْفت (*hirfat*), an industry.	حِرَف (*hiraf*), industries.	—
شَجَره (*shájareh*), a tree.	شَجَر (*shájar*), trees (in general).	اَشْجار (*ashjār*), trees.
بَلْده (*báladeh*), small town.	بَلَد (*bálad*), town.	بِلاد (*bilād*), a country, region. بُلْدان (*buldán*), towns.

Singular.	*General form.*
مِلّت (*millat*), a sect.	مِلَل (*milal*), sects, communities.
دَوْلت (*dáulat*), a state, wealth.	دُوَل (*dúval*), states.
اُمّت (*ummat*), a people, religious community.	اُمَم (*úmam*), communities.
نِعْمت (*ni'mat*), favour.	نِعَم (*ni'am*), favours.

All such words in all their forms are feminine: e. g., "The Great Powers of Europe", دُوَلِ مُعَظَّمهٔ اُرُوپ (*dúval i mu'ázzameh-y-i Urúp*): "The United States of America", دُوَلِ مُتَّحِدهٔ يِنگی دنيا (*dúval i muttáḥideh-y-i[1] Yángí Dunyá*).

§ 169. The two following rules are observed in Persian in reference to certain classes of Arabic nouns and adjectives: —

Rule I. An Arabic noun feminine, *singular or plural*, if followed by an *Arabic* adjective, requires that adjective to be in the feminine *singular*: as,

اُمورِ سِياسِيّه (*umúr i siyásíyyeh*), political affairs.

وَقايِعِ مُهِمّه (*vaqái' i muhímmeh*), important events.

سَلاطِينِ ساسانيّه (*Salátín i Sásánívyeh*), the Sāsānian kings.

ملوكِ مزبوره (*mulúk i mazbúreh*), the kings aforesaid.

ملائكهٔ مقرّبه (*maláikeh-y-i muqárrabeh*), the angels nearest (to God).

Often, however, but not always (as the above examples shew), if the noun in the plural denotes *men* or *angels*, the adjective is put in the proper Arabic plural form: as,

انبياءِ اطهار (*anbiyá-i athár*), the pure prophets.

حكّامِ كِرام (*ḥukkám i kirám*), gracious governors.

Rule II. Arabic cardinal numerals between 3 and 10 (inclusive) may be used with Arabic nouns, in which case the adjective follows the noun and is united to it by *izáfeh*, in accordance with the Persian idiom in reference to most other adjectives, not cardinals. But the noun must be in the *plural* and the adjective in the *feminine singular*: as, اناجيلِ اربعه (*anáfil-i árba'ah*), 'the Four Gospels'. Contrast the Persian equivalent چهارِ انجيل (*chahár Injíl*), in which the numeral *precedes* the noun and the latter is in the *singular*.

[1] Yángí Dunyá, 'the New World': *yángí* is Āzarbāījānī Turkish for 'new'. The United States are also in Persian newspapers often called اَتازونی, an attempt at writing *Etats Unis* in Persian letters!

§ 170. A number of Arabic words in the plural are used with a singular meaning in Persian. In order to express the plural, the Persian plural termination ـان (*-ān*) or ـها (*-hā*) is then added. Examples: —

Singular.	*Ar. Plural.*	*Persian Plural.*
رَبّ (*Rabb*), Lord (used of God only).	اَرباب (*arbāb*), a peasant proprietor, *or* the headman of a village.	اَرباب اَرباب‌ان اَرباب‌ها (*arbābhā*, *arbāb-ān*, *arbābāt*).
نايب (*nā'ib*), vicegerant: policeman.	نَوّاب (*navvāb*), *a title.*	نَوّاب‌ان نَوّاب‌ها (*navvābhā*, *navvāb-ān*).
عامِل (*'āmil*), agent.	عَمَله (*ámaleh*), a workman, labourer.	عمله‌ها عملجات (*ámalajāt*, *ámalahhā*). (§ 152.)

§ 171. Any Arabic noun used in Persian may take the ordinary Persian plural terminations (§ 31) instead of forming its plural in accordance with the Arabic rules. But Arabic plurals are very extensively used in Persian with Arabic nouns both in speaking and in writing.

Notes.

Bi-sár búrdan, to spend time, live.
súrmeh, collyrium (to brighten eyes).
pai búrdan, to follow, turn to.
Khudā-rasídeh, (one who has) attained to (a knowledge of) God.
dam zádan, to cavil, ask why and how.
dárajeh, (spiritual) rank, degree.
újrat, wages.
tukhm, (seed), egg; *t. ávardan* to lay an egg: *(fully, tukhm i murgh).*
murgh, a hen, a fowl.
nasíyyat, on credit.
bámdádan, on the morrow.
chándí, (for) some time.
adá námá-kard, would not pay.
kadkhudá, headman of a village.
áshpaz, a cook.
Házrat i Válā, His Royal Highness.
hamshikár, hunting-companion.
bildarchín / *kaukarák* } a quail.
vá'deh khwástan, to invite.
sabziját / *tarakárí* } vegetables.
síb i zamíní (pomme de terre), potato.
kálam i Farángí, cauliflower.
bádinján, egg-plant fruit (in India *Brinjal.*) (— *Farangí,* tomato).
shúrvá, soup.
turúbcheh, radish.
'ainu'nnás (*ananas*), pineapple.
purtuqál, a lime.
azgíl, a medlar.
álúbálú, sour cherry.

maktúban, in writing.
jújeh, a chicken.
aqállan, at least.
ittifáqan, by chance.
zaráng, clever, 'cute.
chigúnagi, state of affairs.
qáhqaheh, loud laughter.
pishkhídmat, table-servant.
gilás, sweet cherry.
tút i Farángi, strawberries.
álú, plum.
álúcheh-y-i sabz / *gáujeh* } greengage.
kháneh-y-i miz, drawer of a table.
súkhtehdán, ashtray (for cigars).

Exercise 37.

حکایتِ پنجم

(۱) زاهِدی پیوسته مردُمانرا بطرفِ خدُا میخواند وشب و روز درفراهم نمودنِ مُریدان وموعِظه کردن بدیشان بسر می بُرد (۲) چون چشمِ خِرَدش سرُمهٔ بصارت یافت واز عالَمِ ظاهِر بعالَمِ باطِن پی بُرد همه را پیش از خود رسیدهٔ درگاهِ ایزدیَ دیده متحیّر شُد (۳) پس خدمتِ بُزرگِ زمانه رفت و از وی تفصیلِ این رازرا پُرسید — گفت که تا تو نادان بودی همه‌را نادان می پنداشتی حالا که دانا شُدی همه‌را خدُا رسیده یافتی — حاصِلِ مطلب — در قدرتِ آلهی‌دم نباید زد و هیچکس را بچشمِ حِقارت نباید دید بلکه باید که هرشخص خودرا ازهمه پست‌تر بینگارد تا بدرجهٔ که مقصودِ اوست بِرسد — بیت —

افتادگی آموز اگر تشنهٔ فیضی — هرگز نخوَرَد آب زمینی که بُلند است[1]

Translation 38. — A Tale.

A labourer lived a long time in foreign (distant) countries, and, having at last returned to his native-land, and having soon wasted all the money (moneys) which he had saved (heaped up) from his wages, reached the extremity of poverty and impecuniosity. One day, having entered a small village, he went to

[1] This refers to the Persian custom of making plots of ground intended for cultivation *lower* than the adjoining water-courses in the fields, so that they may be easily flooded when desired. The paths and other elevated patches of ground remain dry, as the water does not rise so high.

a well-known shopkeeper, and asked him for (asked from him) a dozen (twelve) cooked eggs on credit, and having got them he ate them at dinner-time: and next day, having set out, he went to his own village. When some time elapsed and that labourer would not pay his debt, the (that) shopkeeper, having laid a complaint in writing against (having made .... from) him before the headman of that village, said, "Such and such a person has bought on credit (has made credit) from me twelve cooked eggs, and until now has not given the money for them (of it), and on that account has caused me great loss; for from those twelve eggs twelve chickens would have been produced for me, and every chicken, on becoming a hen, would have ere this laid at least some hundreds of eggs, from which a large number of (*basā*) other chickens would have come into existence (*padíd ámadan*)". And in this very manner that covetous shopkeeper claimed (was claiming) an enormous sum. When that impecunious fellow heard this, having gone into a wineshop he desired to forget his ill-luck in wine (having drunk wine). There he happened to meet (by chance he met) a clever clerk (*kátib*) who (that that clerk), having enquired the state-of-affairs, said to him, "Dear friend, be of good cheer, for, if you put your matter into my hands (entrust your matter to me), everything will turn out (*shúdan*) all right (*durúst*)". The labourer, having thanked him (*izhár i mamnuníyyat kárdan*), went to the headman and said, "Such and such a clerk is my attorney (*vakíl*) and will soon be present to answer (having become present will give answer) in my stead". The headman, having for a long time waited for (having become expectant of) that clerk, when he did not come, sent in search of him and asked him, saying, "Well, so and so (*ai fulán*), why hast thou wasted my time? since I have been looking out for you for some time (it is a space — *muddat* — I draw the expectation of thee)". He said, "Sir, I was cooking peas, for I wanted to plant (having planted) them (it) in my garden and to see what will come of it (what will become)". The headman, having laughed aloud, said, "You fool (*ai*

aḥmaq), do you not know (thou knowest not) that cooked peas never grow?" He said, "Sir, if it is so, then when does a chicken come out (come up) of (from) a hen's egg that has been (may have been) cooked?" The headman, on hearing this, rejected that shopkeeper's complaint.

Conversation.

پیش‌خدمت	آقا
آقا امروز برای شام چه‌قسم گوشت میل میفرمائید	(آیا) گوشتِ آهوُ پیدا میشود
خیر آقا پیدا نمی شود زیرا گوشتِ آهو در اینجا نمیآورند وبدستِ هیچکس نمیرسد جُزاینکه حضرتِ والا یا یکی ازهمشکارانِ او آنرا بطورِ تعارُف برای کسی بفرستند	خوب گوشتِ خرگوش یا چند اُردك یا کبوتر یا بلدرچین (کوکرك) یا هرقسم گوشتِ حیوانِ شکاری بدستت بیاید دُرُست کُن — بایدامروز شام خیلی خوب و فراوان باشد زیرا چند نفراز دوستان خودرا وعده خواسته‌ام
خیلی خوب بآشپز خبر میدهم — وچه‌قسم سبزیجات (تَرکاری) باید به پُرَدَ	سیبِ زمینی لازِم است و نیز اگربتواند بهتراین است که گُلَم فرنگی یا گُلَم عام و زردك وَ شلغم و بادِنجان و لوبیای سبز و عَدَس برای شوروا و پنیر آماده کُند
دیروز دربازار تُرُبچه وکَرَفَس وپیاز ونخودِ فرنگی وبادِنجانِ فرنگی میفروختند آنهارا می پسندید	بلی جُزاینکه ازپیاز وسیر نَفرت دارم ازاینجهة که بوی آنها خیلی بداست — اقا آیاهیچ قسم میوه پیدا میشود
بلی آقامیوه فراوانست مثلاً شِفتالو و شَلیل و هُلو و اناروعینیٔ آلتاس وبِه و گُلابی و زردالو و نارنگی و مَدَنی و پرتقال و ازگیل و خربوزه و هندوانه و سیب و بادام و آلوبالو و گیلاس و توتِ فرنگی و نُرجیل در بازار دیده‌ام	دراین موسم هرچیز باید نه فقط فراوان بلکه ارزان هم باشد — دوستانِ من خرما و انجیر و انگور و آلو و آلوچهٔ سبز (گوجه) وگردو و فندق و پسته رابهترازآن انواعی که ذکر کردی می پسندند
خیلی خوب آقا آنهارامیستانم — آیاچاهی و قهوه و قلیان و گز و	بلی لازِم است و نیزقاب سیگار مرا در آن‌خانهٔ میزپیدا کُن و آنرا

هرقسم مربا و شیرینی نیز لازم نیست — باکبریت و سوخته دان توی سینی حاضر کن تا هر وقتیکه میگویم هر چیزرا بتوانی بزودی بیاوری

خوب آقا هرچیزرا ازپیش حاضر میکنم که موجود باشد — الان سفره را پهن کن (بینداز) زیرا باید بزودی تشریف آورند

Twentieth Lesson.

Voices of the Regular Arabic Triliteral Verb.

§ 172. As has already been explained (§ 147), the Root of the Arabic Verb generally consists of *three* Radical letters. From this root a number of *Voices* are formed by prefixing or inserting one or more of the *Servile* letters mentioned in § 147. (The nearest analogy to this in English is afforded by such verbes as 'to raise', 'to seat', 'to lay', formed somewhat similarly from 'to rise', 'to sit', 'to lie'.) All the voices formed from any root have a connexion in meaning, with one another and with the root, though in English their meanings have often to be expressed by quite different words. When the meaning of the root is known, it is not difficult to know the signification of each of its derivatives. This will be readily understood from the following Paradigm.

§ 173. Voices of *Kátaba*, 'he wrote' (كَتَبَ).[1]

§ 174. The voices are quoted and generally known by the numbers prefixed to each, *which must be learned.*

The Preterite is not used in Persian, but it is here supplied as a necessary link between the various Voices, and it is useful in shewing how the other forms are produced. Very few Verbal roots form all these Voices, but all may be produced from each root if required. A vast number of Arabic words used in Persian are formed from their respective roots in the manner shewn in the diagram. All the Infinitives are Verbal nouns, and (as used in Persian) most of the Present Participles Active and many of the Past Participles Passive are employed as nouns, though (as the name Participle implies) they may also be used as adjectives.

[1] (*Vide* the Table, p. 153).

Dictionary meaning of Preterite.	Explanation of General Meaning	Infinitive	Past Participle Passive	Present Participle Active	Preterite	Voice
He wrote.	Simple verb: primary meaning of Root.	كَتْب — كِتابة (etc.) *kitábat - katb*	مَكتوب *maktúb*	كاتِب *kátib*	كَتَبَ *kátaba*	I.
He taught to write.	Strengthened, emphatic form of I.	تَكْتِيب *taktíb*	مُكَتَّب *mukáttab*	مُكَتِّب *mukáttib*	كَتَّبَ *káttaba*	II.
He corresponded.	To act as or become what is denoted by the Present Part. Act. of I.	مُكاتَبه — كِتاب * *kitáb - mukátabeh*	مُكاتَب *mukátab*	مُكاتِب *mukátib*	كاتَبَ *kátaba*	III.
He dictated.	Causative of I.	اكْتاب *iktáb*	مُكْتَب *múktab*	مُكْتِب *múktib*	أكْتَبَ *áktaba*	IV.
He enrolled, registered.	Action *on* oneself or *for* oneself.	تَكَتُّب *takáttub*	مُتَكَتَّب *mutakáttab*	مُتَكَتِّب *mutakattib*	تَكَتَّبَ *takáttaba*	V.
He (mutually) corresponded, become a correspondent of —	Mutually becoming to one another what Part. Act. of I. denotes.	تَكاتُب *takátub*	مُتَكاتَب *mutakátab*	مُتَكاتِب *mutakátib*	تَكاتَبَ *takátaba*	VI.
It was written.	Passive of I.	اِنْكِتاب *inkitáb*	مُنْكَتَب *munkatab*	مُنْكَتِب *munkatib*	اِنْكَتَبَ *inkátaba*	VII.
He wrote from dictation: registered himself.	Action *on* or *for* oneself (= V).	اِكْتِتاب *iktitáb*	مُكْتَتَب *muktatab*	مُكْتَتِب *muktatib*	اكْتَتَبَ *iktátaba*	VIII.
(Employed only when the root denotes a *colour:* not used in Persian.)					اِكْتَبَّ *iktábba*	IX.
He asked (wished) *someone* to write.	Causing or desiring the action of I. to be done for oneself.	اِسْتِكْتاب *istiktáb*	مُسْتَكْتَب *mustáktab*	مُسْتَكْتِب *mustáktib*	اِسْتَكْتَبَ *istáktaba*	X.

* This is generally in Persian pronounced *mukátibeh,* and so in other verbs *i* takes *a* in Infin. III before the last radical. The ه final often becomes ت in Persian.

§ 175. The prefixed or inserted تَ is the remnant of a word meaning *self*. The س of Voice X. is a weakened form of the prefix of Voice IV. (originally in the Semitic tongues شَ and meaning 'to make', then weakened to سُ, هُ and ا). The doubling (*tashdīd*ing) of the second Radical in Voice II. is the result of pronouncing Voice I. with greater emphasis: it accordingly adds force to the meaning of Voice I., if that Voice has a transitive meaning, and renders it transitive if it has not. The Infinitive of Voice II. is formed not from its preterite but from an adjective (of the form كَتِيب) derived directly from Voice I. and having sometimes an Active and sometimes a Passive Participial meaning: to this adjective the تَ above mentioned is prefixed, and the word thus produced originally meant 'to produce such an effect *on* or *for* oneself'. The *mu* prefixed to all the Participles except those of Voice I. is the remains of a word which meant 'who' or 'which'. Voice VII. is formed by prefixing *n* to Voice I., thus producing a Passive sense (it is doubtless the remains of a pronominal or demonstrative word): the ا prefixed in this Voice and in Voices VIII., IX. and X. is only to assist the pronunciation and *goes out* altogether when no longer needed for that purpose, e. g. when *mu-* is prefixed. Voice III. is formed by taking the Present Participle Active of Voice I. and turning it into a verb denoting 'to act as one doing such and such a thing': e. g. in this Verb 'to act as a *kātib* or writer'. Voice VIII. inserts the تَ instead of prefixing it: this Voice seldom occurs when Voice V. does, and is really (originally) an optional form of that Voice, used in its stead when euphony requires. Voice IX. is really formed from adjectives denoting colours (which in Arabic in the masc. sing. generally prefix *alif* to their triliteral root, as أَسْوَدُ, *ásvad,* 'black'; *aḥmar,* 'red'): and the verb denoting to produce that effect, to grow of that colour, is made by merely *tashdīding* the last radical: as *aḥmárra* (اِحْمَرَّ), 'to grow red', 'to blush'. It will thus be understood how little there is really mysterious about the origin of the various Voices and tenses of the Arabic verb.

§ 176. The *second* vowel in the Preterite of Voice I. is sometimes *i* (ـِـ), sometimes *u* (ـُـ) instead of being, as here, *a* (ـَـ): but this does not concern the student of Persian. The form of the Infinitive of Voice I. also varies, and a single root has frequently several different forms of *this* infinitive. Except in these few matters and in the instances in which (*vide* Lesson XXI.) euphony demands a contraction or the assimilation of certain letters to one another, there is *no irregularity* in the formation of the different parts of the Arabic Triliteral verbs, all being formed according to the Paradigm given in § 173.

It will be a most useful exercise for the student to form from other Arabic roots (e. g. from قبل [Infin. I. قَبْل], علم

[Infin. I. عِلْم: Pret. I. عَلِمَ], عمل [Infin. I. عَمَل]) words in accordance with the Paradigm, and to trace out their meanings.

When it is desirable to find the root of a word, this is done by striking out the formative letters: e. g. the root of اِسْتِقْبَال (*istiqbál*) is قبل, and *istiqbál* is Infin. X. of that root.

Notes.

Habíb, a man's name.
Ḥajjáj, a tyrannous governor of Arabia under Caliph ʿAbdu'l Málik.
Básri, native of Baṣreh.
Khwájeh Ḥásan, a man's name.
ishán, = he, she (said out of respect).
ʿalaihi'rraḥmah, on him be mercy.
raḥmatu'lláh ʿalaih, God's mercy on him.
ʿÁjami, non-Arabian; Persian.
ṣáumaʿeh, hermit's cell.
namáz, Muḥammadan stated prayers (offered 5 times daily).
daur i úrā gíriftan, to surround him.
chandán kih ... kámtar, the more .... the less.
qadímu'l ayyám, ancient times.
Lándan, London.
sanjáq, a pin.
inshaa'lláh, please God.
ṣarfehjú, saving, careful, economical.
bachcheh-gúrbeh, a kitten.
tashríf biyávarid tú, come in.
b'ismi'lláh, (in God's name), — said in inviting one to enter, to sit down, to eat, etc.
rubʿ bi-chahár mándeh, a quarter to 4 o'clock.
gardán(í)dan, taking (a horse) out for exercise.
davándan, making (a horse) gallop.
qádam ráftan, to walk (of a horse).
yúrgheh ráftan, to amble.
yúrtmeh ráftan, to canter.
lúkkeh ráftan, to trot.
damágh dáshtan, to be somewhat fresh.
sarkásh, obstinate, stubborn, hard-pulling.
Hán, see! lo!
kabúd (núleh), grey.
búr, brown.
káhar, bay.
tázi, Arabian (not in use).
aṣíl (najíb), wellbred, blood-.
kúran, chestunt-coloured.
yábú, pack-horse.
tatimmeh dárad = to be concluded.

Exercise 39.

حکایتِ ششم

حجّاجِ ظالم حُکم کرد که خواجه حَسَنِ بصری رحمة الله علیه رابکُشند — ایشان بصومعهٔ حبیبِ عجمی علیه الرّحمة پنهان شُده بنماز مشغول گشتند — سپاهیانِ ظالم دَورِ حبیبِ عجمی را گرفتند و پُرسیدند که حَسَنِ بصری کجاست — ایشان گفتند که درصومعهٔ من است و نمازمیگذارد — سپاهیان داخلِ صومعه شُدند چندانکه جُستند کمتر یافتند — باز از حبیبِ عجمی پُرسیدند که حَسَن کجاست

– ایشان باز بصومعه اشاره کردند – سپاهیان گفتند که تو زاهدِ معروفی چرا دروغ میگوئی درصومعه کسی نیست – ایشان گفتند که شمارا خدا نابینا کرده است چون سپاهیان برگشتند خواجه بیرون آمدند و گفتند که ای حبیب ازراست گوئی تو خدا مرا نجات داد – حاصلِ مطلب – راست گوئی درهمه وقت بهتراست و شخصِ راست گو در هر دوجهان عزیز و برتر

Translation 40. A Tale.

In ancient times in the city of London there was a wealthy merchant, who took (gave a place) into his house a poor orphan and brought him up (was nourishing him). Although this child was so (small) young that the merchant did not appoint him to (over) any work, yet he himself, (loving toil) being diligent, and having devised some work for himself, busied himself in (of this, that) collecting lost pins. When he had picked up a number of them, he brought them to his master and gave them to him. The merchant was pleased and said, "Please God, by and by (after a little) this boy will turn out (become) a trustworthy and economical man". One day in that house a cat gave-birth-to some kittens, and that orphan obtained permission to rear one of them for himself. When that kitten grew up (became big), one day it happened that the (that) merchant, having laden one of his ships with (*az*) various kinds of merchandise (*amvāl va ajnās i tijārati*), was sending it to a distant country, and he wished to go on board the ship and see whether (*kih āyā*) everything was right (*bi-tartib ast*). On the way as he went he met that boy holding (who had) his cat in his arms (bosom). He said to him, "Child, hast thou not something too to send across the sea for sale?" He said, "Sir, you well know that I am destitute and have nothing but this cat". The merchant said, "Well, send that cat, that having sold it they may bring back its price for you (thee)". The boy handed over his cat to one of the sailors and asked that they should sell it for him: and the ship started. *(To be concluded).*

Conversation.

سؤال	جواب
صاحِب تشریف دارند	خیر صاحِب بیرون رفته اند امّا خانُم تشریف دارند
خدمتِ خانُم عرض کُن که آیا میدانند که صاحِب کجا رفته اند	خانُم میگویند بسم الله تشریف بیاورید تو
ممنونِ ایشان هستم امّا حالا فُرصت ندارم که شرفیاب شوم زیرا باید پیِ صاحِب بروم چونکه با وی کار دارم	خانُم فرمودند که صاحِب ساعتِ سه ونیم یا ربع بچهار مانده سوار شُدند واز برای تفرّج بیرون رفتند و شاید بطرفِ فُلان دِه رفته باشند زیرا آن راه برای دُواندنِ اسب خیلی خوبست
خوب بآنطرف میروم امّا راه را خوب بلَد نیستم	اگر بخواهید بنده نیز همراهِ شُما می آیم و راه را نشان میدهم زیرا لازم است که این اسب را قدری بگردانم
چه عیب دارد بیا — دراین کوچه باید اسبهای ما فقط قدم بروند زیرا سنگها برای سُم اسب خیلی ضرر دارد	بلی اینجا سنگها بسیار است امّا بزودی اسبها میتوانند یُرغَه روند و اسبِ شُما چنین مینماید که دماغ دارد و میخواهد تُند برود
اسبِ من خیلی تیزرو است — حالا عیب ندارد که قدری یورطمه کَنیم	آن اسب شکّی ندارم که از فرنگستان آمده است و اسبهای فرنگی بخوبی لُکه میروند
بلی لُکه رفتنش خوب وتُنداست — حالا که زمین نرم تراست اسبها را قدری بدوانیم	هان صاحِب آنجاست سوار آن اسب کبود (نیله) و دوصاحِب دیگر همراه وی هستند که یکی شان اسبِ کُرَنْ و آن دیگر اسبِ بُور یا کهَر دارند
اسبِ صاحِب شُما تُند میرود و البته اسبِ اصیل (نجیب) میباشد	بلی اسبِ عربی (تازی) است امّا این اسب که بنده سوارِ آن هستم اسب نیست یابواست امّا خیلی سرکش است و حالا نیز سرکشی میکُند

Twenty-first Lesson.

Arabic Verbal Forms (*Continued*): Verbs with Feeble Radicals, etc.

§ 177. In certain classes of Arabic Verbs a few contractions and other alterations of the foregoing scheme (§ 173) take place, mainly for the sake of euphony and to facilitate pronunciation. These occur mainly when one of the three Radical letters of the verb is a weak letter (ا — ى — و). These changes, however, take place in accordance with fixed rules, the most important of which we now proceed to mention.

§ 178. If the middle radical be ا — ى — or و, it is represented by *hámzeh* (ـٔـ) in the Present and Past Participle of Voice I.: as, from $\sqrt{\text{قول}}$, Pres. P. Act. قائِل, Past P. Pass. مَقُوْل; from $\sqrt{\text{سأل}}$, Pres. P. Act. سائِل, Past P. Pass. مَسْؤُل; from $\sqrt{\text{ميل}}$, Pres. P. Act. مائِل, Past. P. Pass. مُؤَل.

§ 179. In Voice II., if the third radical be one of these three weak letters, the Infinitive adds ـَـة: as, from $\sqrt{\text{قوى}}$ the Infin. of Voice II. is تَقْوِيَة (in Persian usually تَقْوِيَّت *taqviyyat*).

§ 180. In Voice IV. if the third radical be و or ى it is dropped in the Infinitive: as from $\sqrt{\text{لغو}}$, Infin. IV. إلْغَاء. But if the 2nd radical be و or ى it is dropped in the Infinitive IV. and ـة is added at the end of the word: as, from $\sqrt{\text{عون}}$, IV. Infin. اعَانَه (Pers. إعَانَت).

In this class of Verbs the Pres. P. Act. IV. has ـِي and the Past. Part. Pass. IV. has ا (by contraction in each case) before the final letter: as, from $\sqrt{\text{حيط}}$, Pres. P. Act. IV. مُحِيط, Past. P. Pass. IV. مُحَاط (contracted from مُحْيِط and مُحْيَط respectively). If the first radical be ا or و, in Infin. IV. its place is taken by ي: as, from $\sqrt{\text{وضع}}$, Infin. IV. ايضاح.

§ 181. In Voice VIII., if the first radical be a weak letter, it is assimilated to the inserted ت through-

out, so that this ت has the *tashdīd*: so from √وحد comes Infin. VIII. اِتِّحَاد (for اِوْتِحَاد); Pres. P. Act. مُتَّحِد (for مُوْتَحِد).

If the first radical be ص or ض, the letter ط is inserted throughout in Voice VIII. instead of ت: as, from √ضرب, Past. Part. Pass. مُضْطَرَب. If the first radical be ط or ظ, this letter is *tashdīded* throughout Voice VIII., instead of ت being inserted: as, from √طلع, Pres. P. Act. VIII., مُطَّلِع, Infin. VIII. اِطِّلَاع (*iṭṭilā'*).

If the first radical be ز, a د is inserted in Voice VIII. instead of ت: as, from √زيد, Infin. VIII. اِزْدِيَاد.

If the first radical be ت, د or ذ, it is usually *tashdīded* instead of having ت inserted after it in Voice VIII. throughout: as from √ذكر, Pres. P. Act. VIII. مُذَّكِر.

§ 182. In Voice X., if the 2nd radical be و or ى, it falls out in the Infinitive, and the ending ه is appended: as, from √عون, Infin. X. اِسْتِعَانَة (in Persian اِسْتِعَانَت).

§ 183. In verbs which have ا for their first radical, this letter is changed to ؤ after the prefix مُ *(mu)*: as, from √اخذ, Infin. III. مؤاخذه (*mu'ākhaẓeh*, sometimes pronunced *muvākhaẓeh* or even *muvākhiẓeh*, the second *a* in such forms — Infin. III. — in ordinary Persian becoming *i*).

§ 184. A few other similar changes occur in Arabic Verbs of the classes mentioned, but as they are caused by the carrying out of the principles already illustrated, they present no difficulty. If a root contains *two* weak letters or otherwise comes under two of these rules, *both* operate: as, from √ايذى, Infin. IV. ايذاء (*Vide* § 180); from √وقى, Infin. VIII. اِتِّقَا (*Vide* §§ 181, 180).

§ 185. The Arabic words ذُو (Irreg. genitive Sing. ذِي, used as Nom. in Persian: Plural ذَوِي), 'owner', 'possessor', عَدَم 'nothingness', and غَيْر 'other than', are of frequent use in Persian in composition with other words of Arabic origin. Their use will be best understood from the following examples: ذُوالجلال, 'possessed of glory, glorious, Lord of Glory' (said of God); ذي‌شأن 'possessed of grandeur', 'grand', 'eminent': عَدَم‌معرفت, 'nothingness of knowledge', 'ignorance'; عَدَم‌قُوَّت, 'nothingness of power', 'powerlessness': غيرمعلوم, 'other than known', 'unknown'; غيرمرئي (*ghaïr i márʾí*), 'other than seen', 'unseen', 'invisible'; غيرمحدود, 'other than bounded', 'unlimited', 'boundless'.

§ 186. The following Arabic phrases are in constant use as single words in Persian, so that the student ought to learn their meanings. Many others will be found in Appendix A.

على الدوام (*ála'ddavám*) continually.

على الخصوص (*ála'lkhuṣúṣ*) especially.

الى الأبد (*ila'lábad*) for ever.

ابدالآباد (*abadu'lábád*) ever and ever.

فوق العاده (*fauqu'l'ádah*) extraordinary.

حاصل الكلام (*ḥáṣilu'lkalām*) finally, in short.

وغيره (*vaghaïreh*) etc.

ماجرا (*má jarā*) what occurred, event.

في مابعد (*fí má ba'd*) for the future.

معهذا القياس (*ma'hāza'lqiyās*) on this supposition.

مُشارٌاليه (*mushárun ilaih*) the person indicated.

في الجمله (*fi'ljúmleh*) on the whole.

في الحقيقة (*fi'lḥaqíqeh*) in truth.

بالفعل (*bi'lfi'l*) in fact.

بَعْدَهُ (*ba'dahu*) after it (him).

بَعْدَها (*ba'dahā*) after her (them, *of things*).

اما بعد (*ámmā ba'd*) but next.

عن‌قريب (*án qaríb*) soon, shortly.

القصه (*alqiṣṣeh*) in a word, finally.

هٰكذا (*hākazā*) thus.

لهٰذا (*lihāzā*) therefore.

معهذا (*ma'hāzā*) besides this.

مابقى (*mā báqí*) the remainder.

في الفور (*fi'lfaur*) instantly.

It will be noticed that in Arabic phrases whenever a long vowel immediately precedes a word beginning with the article ال, the said long vowel is pronounced *short*, as in the above examples.

Notes.

Músā', Moses.
álā'nabiyyinā va álaihi'ssalām, on our Prophet and on him be peace.
Iblís, Satan.
Khaṣáis (Ar. pl. of *khaṣíṣeh*), peculiarities.
vasávis (Ar. pl. of *vásvaseh*) temptations of Satan.
Kibriyā, the Divine Majesty.
ḥaiván i darándeh, beast of prey.
zahreh, bile; daring.
pūz, snout.
mu'állim, a teacher.
mírzā (here), a teacher of languages.
muta'állim, a student, pupil.
ḥaif ast, it is a pity.
alfáz (Ar. pl. of *lafẓ*), words.
maghshúsh, indistinct, confused, inaccurate.
ahl i zabán, those whose native language it is.
muḥávareh, idiom.
ẓarbu'lmaṣal, proverbial: a proverb.
bi-ṭaríq i ūlā' (aulā'), far more.
kúmak, aid, help.
ḥifẓ kárdan, to learn, learn by heart.
qavánín (Ar. pl. of *qánún*), laws.
qavá'id (Ar. pl. of *qá'ideh*), rules.
ṣarf va naḥv, grammar.

Exercise 41.

حکایتِ هفتم

روزی موسیٰ (علیٰ نبیّنا و علیهِ آلسّلام) ابلیس را دید بر سرِ کوهی نشسته — پُرسید که در دُنیا کُدام کس را دوست داری — گفت جاهلِ بخیل را که ازبندگی و عبادتِ او هیچ بدرگاهِ خُدا مقبول نمیشود — گفت که کُدام کس را دُشمن داری — گفت عالمِ سخی را که پروردگار همهٔ گُناهانِ اورا میآمرزد و همهٔ طاعاتِ اورا مقبول میفرماید — حاصلِ مطلب — عِلْم وسخاوت بِهْترین خصائصِ انسانست و بُخل و جهالت بدترین وساوسِ شیطان — سخی دوستِ خُداست وبخیل دُشمنِ کِبریا

Translation 42.

(Conclusion of the Tale of the Boy and the Cat.)

After some months that vessel reached an unknown island and cast anchor. When the sailors disembarked (came to the dry-land), they were informed that a

sovereign (*sulṭáni*) reigned (reigns) over that island: and when that sovereign heard that some foreigners (foreign persons) had arrived in (have become arriving of, *várid i*) his country, he commanded that they should be invited (so that they invited them) to lunch (that they may eat lunch) with him. But when they sat down at the royal table, they saw that, although there is plenty of (plentiful) food, yet it is impossible (not possible) to eat as much as even one morsel in comfort, because the king's palace is full of (*from*) mice and rats (mice small and large), which are so daring that (having dared to this limit) they snatch the morsels from the guests' hands. The sovereign, having become ashamed, said, "Whoever discovers (may discover) a remedy for (of) this calamity, I shall give him a large sum". Then one of the sailors said, "Your Majesty, I have a beast of prey, which, if you permit (if there be permission), will very speedily (with complete haste) completely destroy all these mice". When the king commanded, they brought that cat, and the cat busied herself in the chase in such a manner that after half an hour no mouse dared to (had daring of that, that it should) shew its snout. The king, having become extremely pleased (joyful), purchased that cat for a sack full of gold (*ṭalá*), and in that manner that orphan became rich.

Conversation.

مُتعلِّم	مُعلِّم (میرزا)
حیف است که اگرچه چند تا کتاب فارسی خوانده ام و معنیِ الفاظِ کمی میدانم امّا هنوز نمیتوانم بخوبی و بآسانی بزبانِ فارسی حرف زنم	البتّه اگر کوشش کنید بعداز چندی ترقّی کرده میتوانید بخوبی فارسی حرف بزنید — امّا شاید زبانِ فارسی را درهند آموخته اید زیرا می بینم که تلفّظ شما مغشوش است
بلی اوّلاً فارسی را درهند آموختم امّا حالا یکسالست که درایران هستم	آیا می شنوید که چه قدر تفاوت هست مابین زبانِ فارسیِ ایران و آنچه درهند آنرا فارسی میگویند
البتّه تفاوتِ عظیم است خصوصاً ازاین سبب که تلفّظِ این مملکت	شاید تبدیل شده است مِثل تلفّظ زبانِ انگلیسی و هرزبان دیگر

رفته رفته تا این ایّام تبدیل شده است

و لکن هرشخص باید فارسی حرف بزند بطوریکه اهلِ زبان میزنند

راست میگوئید امّا هرقدربیشتر کوشش میکنم که محاوراتِ فارسی را بیاموزم کمتر آنهارافرا (یاد) میگیرم

میانِ ما ضربُ المثل میباشد که جوینده یابنده است واگر شما توانسته اید درهند تا اینقدر فارسی بیاموزید پس بطریق اولی درخودِ ایران میتوانید آنرا بزودی وبآسانی تمام تحصیل کنید

اُمیدِ کلّی دارم که به مددِ (کمکِ) شما روزبروز چیزی بیشتر حفظ کنم و بتوانم بعدازچند وقت بخوبی گفتگو نمایم وتلفّظ وعباراتِ خودرا اِصلاح کنم

اِنشاء الله مُشکِل نیست زیرا قواعد و قوانینِ صرف ونحوِ فارسی خیلی آسان میباشد — آنچیزی از زبانِ عربی آموخته اید

خیلی کم امّا میفهم که آن زبان بینهایت مُشکِل میباشد

خیر هیچ اِشکال ندارد جُز اینکه مردمُ اکثرِ اوقات درآموختنش تنبلی میورزند وازآن سبب ترقّی نمی کنند

Twenty-second Lesson.

Formation of Arabic Derivative Nouns and Adjectives.

§ 187. Besides the Participles and Infinitives of Verbs as explained in Lessons XX. and XXI., many other words are formed from Arabic Triliteral roots. We now proceed to explain the method of such formations, the principal of them only and those most frequently met with in Persian being given. It will be found that an acquaintance with the methods in accordance with which such words are produced will enable the student, not only to remember the meanings of the words when once learnt, but also to know their meaning the first time he meets with them, if he knows the meaning of the root. If, for example, he knows (§ 190) that *mi* prefixed to the root and *ā* inserted before the last radical forms nouns denoting *instruments*, it will not be difficult to remember that *miftāḥ* (مِفْتاح)

so formed from V فتح 'to open', means 'a key'. As the same rules are, with few exceptions, applicable to all roots if necessary, it will be understood that a vast number of words may be produced from almost every Arabic root, and that little doubt can arise about the meaning of each word so formed.

§ 188. Nouns denoting *people engaged in any trade or occupation* are formed by *tashdīd*ing the 2nd radical and inserting *ā* before the third: as, from V صرف 'to turn, to change', comes صَرَّاف (*ṣarrāf*), 'a money-changer': from V قصب, 'to cut up, dissect', comes قصَّاب (*qaṣṣāb*), 'a butcher': from V بقل 'to sprout', (بَقْل vegetable), comes بَقَّال (*baqqāl*), 'a greengrocer'.

§ 189. Nouns denoting the *place where* anything occurs are formed by prefixing *ma* to the Root: as, مَكْتَب (*máktab*), 'a school', from V كتب 'to write': مَسْجِد (*másjid*), 'a mosque', from V سجد 'to worship'. Nouns sometimes add ـه to this form; as مَحْكَمَه (*máḥkameh*) 'tribunal' (in vulgar use in Persian in the sense of 'a doctor's consulting room', from *ḥakīm* in the sense of 'a doctor') from V حكم 'to judge', 'determine', 'command'.

§ 190. Nouns denoting *instruments* are formed by prefixing *mi* to the root and by (frequently) prefixing *ā* to the third radical: as مِقْراض (*miqrāẓ*), 'scissors', from V قرض, 'to cut': مِسْواك (*misvāk*) 'tooth-pick', 'small piece of wood for rubbing and cleansing the teeth', from V سوك 'to cleanse the teeth': مِعْيار (*mi'yār*) 'touchstone', from V عير, which in Voice II. means 'to verify a weight', 'test a coin'.

§ 191. Many nouns and some adjectives are formed by inserting و before the third radical (such nouns are forms of the Infinitive of Voice I., of which there are 24 possible forms): as دُخُول (*dukhūl*), 'act of entering', 'entrance', from V دخل 'to enter': ضرور (*ẓarūr*) 'necessary', from V ضرّ, originally 'to press', 'to con-

strain'. Others to this form add ـهٔ: as ضَرُوره (*ẓarūreh*, in Persian ضرورت, *ẓarūrat*), 'necessity'; حُكُومَه (*ḥukūmeh*, in Persian حُكُومَت *ḥukūmat*), 'rule'.

§ 192. An adjectival form is obtanied by inserting *ī* before the last radical: as, كَرِيم (*karīm*) 'kind', 'gracious', from $\sqrt{\text{كرم}}$, 'to be beneficent': قَلِيل (*qalīl*), 'scanty', 'small', from $\sqrt{\text{قلل}}$, 'to be few': جَلِيل (*jalīl*) 'glorious', from $\sqrt{\text{جلل}}$, 'to shine forth'. From these adjectives nouns may be formed by changing the *ī* into *ā*, with or without adding ـهٔ: as جلال (*jalāl*), 'glory'; كَرَامَه (*karāmeh*, in Persian كَرَامَت *karāmat*) 'generosity'; or even by merely adding the ـهٔ, as فَضِيلَه (*faẓīleh*, in Persian فضيلت *faẓīlat*), 'superiority', from $\sqrt{\text{فضل}}$ 'to surpass'.

§ 193. Other nouns and adjectives are formed by adding *-ān* to the root: as سُلْطَان (*sulṭān*), 'a ruler', from $\sqrt{\text{سلط}}$, 'to be despotic'; حَيْرَان (*ḥairān*), 'astounded', from $\sqrt{\text{حير}}$ 'to be bewildered'; عِرْفَان (*'irfān*), 'knowledge', from $\sqrt{\text{عرف}}$ 'to know'. From the same roots may be formed other nouns by merely adding ـهٔ (in Persian changed into ـت); as سَلْطَنَت (*sāltanat*), 'sovereignty', 'kingdom'; حَيْرَت (*ḥaïrat*), 'astonishment'.

§ 194. Many nouns (infinitives of Voice I.) insert *ā* before the last radical (cf. § 192): as كلام (*kalām*), 'speech', from $\sqrt{\text{كلم}}$; قرار (*qarār*), 'agrement', from $\sqrt{\text{قرر}}$; فرار (*farār*) 'flight', from $\sqrt{\text{فرر}}$. Some adjectives also have this form; as حلال (*ḥalāl*) 'lawful', from $\sqrt{\text{حلل}}$, and حرام (*ḥarām*), 'unlawful', 'forbidden', from $\sqrt{\text{حرم}}$. Nouns of this formation often add ـهٔ (in Persian ـت); as تِجَارَت (*tijārat*), 'commerce', from $\sqrt{\text{تجر}}$.

§ 195. A few insert *ā* before the second radical: as خَاتَم (*khātam*), 'a seal', from $\sqrt{\text{ختم}}$; قَالَب (*qālab*), 'a mould', from $\sqrt{\text{قلب}}$. From the present participle Active of

Voice I. we have nouns feminine in ـهٔ; as فائده (*fā'ideh*), 'benefit'; قاعده *qā'ideh*), 'a rule': (from $\sqrt{\text{فيد}}$ and $\sqrt{\text{قعد}}$).

§ 196. Many other nouns are formed (Infinitives of Voice I.) by the addition of various short vowels to the radical consonants: as علم (*'ilm*), 'science'; حُسْن (*ḥusn*), 'beauty'; طَلَب (*ṭálab*), 'request', 'demand'; هُدیٰ (*hudá'*), 'guidance', قُدس (*qúdus*), 'holiness'. Adjectives are also formed by means of the insertion of the short vowels: as, حَسَن, 'handsome'; نجس (*nájis*), 'defiled'.

§ 197. Some nouns add یٰ— to the root (this in Persian sometimes becomes ـیِ): as دَعویٰ (*da'vā' da'vī*), 'claim', from $\sqrt{\text{دعو}}$; فتویٰ (*'fatvā'*), 'decree'.

§ 198. The Arabic diminutive rarely occurs in Persian: its formation will be understood from the following examples: رُجَیل (*rujaïl*), 'a mannikin', from رَجُل (*rájul*), 'a man'; حُسَین (*ḥusaïn*), 'goodlooking', from حَسَن (*ḥásan*), 'handsome' (a proper name).

§ 199. Attributives, nouns and adjectives, are formed in great numbers by adding *ī* (fem. *-iyyeh*), to the original noun: as مِصری (*Miṣrī*), 'Egyptian', from مِصر (*Miṣr*), 'Egypt'; اِصفهانی (*Iṣfahānī*), 'a native of Iṣfahán'; ضروری (*ẓarūrī*), 'necessary'; طِفلی (*ṭiflī*), 'childish'; بابی (*Bábī*), 'follower of the Báb', etc. If the noun ends in ـهٔ or یٰ—, these letters may be dropped or changed into و before the addition of the *-ī*: as, بصری (*Báṣrī*), 'a native of Báṣreh; عیسوی (*'Īsavī*) 'belonging to Jesus', from عیسیٰ (*'Īsā'*), 'Jesus': سنوی (*sánavī*), 'annual', from سَنَهٔ (*saneh*), 'a year'. The feminine *singulars* of nouns (and adjectives) in *ī* are often used with the significance of the plural and instead of the latter: e. g. بابیّه (*Bābiyyeh*), بهائیّه (*Bahā'iyyeh*), 'the Bábís', 'the Bahá'ís'. (This is owing to the omission of the noun مِلّت (*millat*), 'a people, sect', or امّت with the same meaning).

Notes.

(The key to the explanation of the following Story is the Muhammadan tradition — quoted almost literally in the Moral — that one who gives to the poor gets ten times as much in return from God in this world and seventy or even seven hundred times as much in the next world.)

Shām, Damascus; Syria.
'Uṡmán ibn i 'Uffán, afterwards Caliph.
dah bíst = fí dah bíst, twenty in ten, = 200 per cent.
(fí)yak dah, ten in one = 1000 per cent.
dunyá, this world.
ákhirat, 'uqbá', the world to come.
kímiyá, the philosopher's stone.
dar har ṣúrat, however that may be.
'ámil, an official (head of taxation department).
ḥidáṡat i sínn, youth, youthfulness.
ittiṡáf dáshtan, to be endowed with.
pishgáh, vestibule.
qáim maqám, lieutenant, substitute.
muváfiq uftádan, to turn out well, succed.
khyáhad namúd = should form, conceive.
mutafakkireh, reflective: *quvvat i mut:* reflective power = power of reflection.
murtasim sákhtan, to paint, depict.
máfrash, portmanteau, travelling-bag.
gumrúkí, liable to Customs duty.
khúrdeh rízeh, small articles.
gumrúk, Customs dues.
ṭáraf i shám, towards evening.
Khudá ḥáfiz (Khudá hamráh), Goodbye.

Exercise 43.

حکایتِ هشتم

در زمانِ خلافتِ ابوبکرِ صدیق گرانئ سخت پدید آمد — در آن اثنا قافلهٔ ازشام وارد شُد که در آن پانصد شُتْربار گندم مالِ عثمان ابنِ عفّان بود — دلّالان آمدند و نفع‌ده بیست مقرّر کردند — عثمان گفت که نفع مضاعف قبول نمیکنم بلکه بنفع یك‌ده میدهم — و فی الحال آن غلّه را بر غریبان و مسکینان تقسیم کرده نفعِ ده دردنیا و هفتاد در آخرت حاصل نمود — حاصلِ مطلب — سخاوت تجارتیست که نفعش ده در دُنیا میرسد و هفتاد بلکه هفتصد در عُقبیٰ عاید میشود — بیت

سخاوت مسِ عیب را کیمیاست سخاوت همه دردهارا دواست

Translation 44.

They say that Ardashír Bábakán, son of Bábak, is of the race (offspring) (*bin*) of Sásán son (*bin*) of Bahman, son of Isfandiyár. Others mention for him a humbler

origin (descent). However that may be, they say that his father was one of the officials (farmers-of-taxes). The governor of Dārābjird, who was named (had the name) Pīrī, heard that Bābak had (there is to Bābak) a son, who, in spite of his youth, is endowed with an excellent (*vāfir*) intellect and (a) noble (*bāhir*) courage. He therefore summoned him: and Ardashīr gained such credit (*i'tibār*) with him (in his presence) that, whenever any matter prevented him from conducting the government, he used to make Ardashīr his substitute: and Ardashīr's conduct (*kirdār*) on these occasions turned out so well that after Pīrī's death he was appointed to the government of Dārābjird. It is no marvel that a youth like Ardashīr, who had made such rapid progress (who may make progress with this rapidity), should conceive great projects (*vide* § 100). They say that the force of reflection in sleep depicted in the vestibule of his brain his waking thoughts (the thoughts of his wakefulness), and flatterers explained (interpreted) this dream as (*bi-*) signs of future (coming) greatness. All historians assert (*bar ān and*) that reliance upon these dreams became the cause of Ardashīr's rising up to claim (of this, that A. came up in claim of) the sovereignty of Persia: and if in truth he and his followers had (have had) confidence in (*bi-*) this kind of dreams, there is no doubt that it must have helped (ought to have helped) in his advancement to the lofty dignity (dignities) of the sovereignty.

Conversation.

رئیس گمرك خانه (گمرکچی)	مُسافِر
آیا در صندوقها و بسته‌های خود چیزی ندارید که گمرك آنرا بدهید (چیزی ندارید که گمرکی باشد)	دُرست نمیدانم اقاگمان میکنم که چیزی از آن قسم ندارم — اقا کلید همهٔ صندوقهای من اینها است اگر بخواهید بفرمائید تا آنهارا بازکنند و به‌بینند
آن خیلی طول میکشد و نمیخواهم جنابعالی را زحمت دهم (جنابعالی مُعطّل شوید) — اقا بهتر این	آن صندوقهائیرا که سنگین است اینجا میگذارم اقا این بسته‌ها واین مفرش واین کیسه واین

است که اسبابِ خودرا اینجا بگذارید و بعد حمّالی آنها بفرستید

صندوقچه‌ها واین خورده ریزه‌ها حالالازم است التفات فرموده بگوئید که بزودی آنهارا به بینند تا بتوانم همراهِ خودبه‌برم

مشکل است صاحب زیرا ما امروز کارداریم

خوب امّا اگرلطف فرموده این انعام را میانِ گماشته‌های خود تقسیم کنید شاید میتوانند بزودی هرچیزرا دُرست کنند

ممنونِ سرکار هستند البتّه ممکن است — شکی ندارم که هرچیز دُرست است پس‌بیشتر زحمت نمیدهم

خیلی خوب امّا فراموش نکنید که امروز بعد از دو ساعتِ دیگرمنی باقی اسبابها میفرستم و اگرباید چیزی برای گمرك بدهم آنرا بتوسّطِ فلان تاجرمیفرستم

خوب می سپارم وقتیکه حمّال آمد معطّل نکنند و فوراً چیزهارا بفرستند که شاید بخواهید زود حرکت کنید

بلی باید که امروز شام راه بیفتیم زیرا در سفرهستم و فرصت ندارم که اینجا بمانم — حالا مرخّص میشوم خدا حافظِ شما

خدا حافظ (خدا همراه)

Twenty-third Lesson.

Formation of *Persian* Derivative Nouns, Adjectives and Adverbs.

§ 200. In Persian, as in the other Âryan languages, many nouns and adjectives are derived from simpler forms by the addition of certain terminations, which, though doubtless they at one time existed as independent words, have now become mere affixes. The principal of these terminations in use in Persian are:

A. To form *Nouns*:

(*a*) *-bān*, denoting 'guardian': as دربان, 'door-keeper' (from در a door); باغبان (*bāghbān*), 'a gardener' (from باغ a garden). In vulgar pronunciation this termination becomes *awān* (*awūn*).

(*b*) *-kār*, more rarely *-gār*, denotes the *doer*: as, گناه‌کار (*gunāhkār*), 'a sinner'; پروردگار (*Parvardigār*), 'the Nourisher' (God).

(*c*) *-andeh*, formed from Verbs (§ 89, *e*), denotes the Agent: as, آفریننده (*Āfarīnándeh*), 'the Creator'; کننده (*kunándeh*), 'the doer'.

(*d*) *-gar*, denotes one working in or engaged in something; as, آهنگر (*āhíngar*), 'one working in iron' (*áhin*), 'a blacksmith'; زرگر (*zárgar*), 'a goldsmith' (*zar*, 'gold'); سوداگر (*saudágar*), 'a trader'.

(*e*) *-ār* denotes (1) the agent: as, خریدار (*kharídár*), 'purchaser'.

(2) an action: as, دیدار (*dídár*), 'vision' (of God).

(3) hence (concrete) a thing: as, مُردار (*murdár*), 'carrion'.

(*f*) *-dān* denotes a receptacle: شمعدان (*sham'dán*), 'a candlestick'; چراغدان (*chirāghdán*), 'a lampstand'; قلمدان (*qalamdán*), 'a pencase'.

(*g*) *-istān*, *-stān*, *-bār*, *-zār*, *-sār*, *-lakh*, *-shan*, denote a place abounding in the thing named: گلستان (*gulistán*), 'a rosegarden'; هندوستان (*Hindūstán*), 'India'; جویبار (*jūybár*), 'a place abounding in streams'; گلزار (*gulzár*), 'flowerplot'; سنگسار (*sangsár*), originally 'a place abounding in stones' (now used with the verbs *namúdan* or *sákhtan* to mean 'to stone to death'); کوهسار (*kūhsár*), 'a mountainous district'; سنگلاخ (*sanglákh*), 'stony ground'; گلشن (*gúlshan*), 'a flowerbed'.

(*h*) *-í* forms abstract nouns and corresponds to *-ness* in English: نیکی (*níkí*), نیکوئی (*níkūí*), 'goodness'; بدی (*bádí*), 'wickedness'; روشنی (*raúshaní*), 'brightness', 'light'; روشنائی (*raushanáí*), 'light' (from obsolete adjective *raushaná*); دانائی (*dānáí*), 'wisdom'. If added to a word ending in ـه (originally *-ak* and then *-ag*, *vide* § 36), it changes the *h* to *g*; as بندگی, 'service', 'worship' (from بنده *bándeh*).

(*i*) *-ish* (an older form of *-í*), *-āk*, *-ā*, *-ān*, *-eh*, form verbal nouns: as, فرمائش (*farmáish*), فرمان (*farmán*), 'a command'; سوزاک (*sūzák*), 'a burning'; *garmá* (گرما),

'heat'; لرزه (*lárzeh*), 'a trembling', *shamáreh*, 'a number', 'reckoning', 'computation'.

(*j*) *-ak*, *-akeh*, *-eh*, form diminutives denoting *persons*, implying littleness and either contemptibleness or affection: as دُخترک (*dúkhtarak*), 'a little girl', 'a little daughter' also دُخنره *dúkhtareh*); پسر — پسره (*pisarak*, *pisareh*), 'a little boy'; مردک (*márdak*), مردکه (*márdakeh*), 'a mannikin', 'a contemptible little man'.[1]

(*k*) *-cheh* (rarely *-ĭcheh*) forms diminutives denoting *things*: as باغچه (*bāghcheh*), 'a little garden'; دریچه (*darĭcheh*), 'a little door', 'a window' (that opens: a window that will not open is now called پنجره *pánjreh*).

(*l*) Some nouns assume the Turkish termination *chĭ* or *-jĭ* (the latter after *n*, *r* or a vowel) to denote the Agent: as تلگرافچی (*talagrāfchĭ*), 'a telegraphist'. (*Vide* § 207). This class of nouns is increasingly numerous in the modern language.

§ 201. B. To form Adjectives:

(*a*) The termination *-mand* denotes 'possessed of': as دولتمند (*daulatmánd*), 'wealthy'; خردمند (*khiradmánd*), 'wise'; دانشمند (*dānishmánd*), 'possessed of knowledge'; حاجتمند (*ḥājatmánd*), 'needy'.

(*b*) *-var*, *-avar* (*-ivar*), *-āvar*, denotes 'characterised by': as, داور (*dávar*), 'a judge' (for *dádvar*, from *dād*, Old Persian *dātha*, 'law', now 'justice'); زورآور (*zūrávar*), 'strong' (from *zūr*, 'strength', 'violence'); رنجور (*ranjūr*), 'vexed' (for *ranjvár*); شعله‌ور (*shu'lehvár*), 'flaming'; جانور (*jánivar*), 'animate'; 'an animal' (from *jān*, 'the soul', 'the vital principle').

(*c*) *-vār* and *-vish* (*-vash*) denote 'resemblance', 'suitability'; as شاهوار (*shāhvár*), 'fit for a king'; ماهوش

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[1] (This explains the formation and use of the word پیره (*pírеh*), denoting an old person of either sex, which has *mard* or *zan* attached: as *pírеh mard*, 'an old man', *pírеh zan*, 'an old woman'. But Persians, not aware of this, write پیرمرد (*pĭr i mard*), پیرزن (*pĭr i zan*), which can hardly be correct.

(*māhvish*), 'like the moon'. But اُمیدوار (*umídvār*) means 'hopeful'.

(*d*) *-sā* and *-āsā* denote 'likeness': as, عنبراسا (*ánbarāsā*), 'like amber'; جواهرآسا (*javāhirāsā*) 'jewellike'.

(*e*) *-sār*, *-andeh*, *gín*, denote 'full of' (Latin *-osus*); as شرمسار (*sharmsár*), 'bashful', 'modest'; شرمنده (*sharmándeh*), 'ashamed'; غمگین (*ghamgín*), 'sorrowful'.

(*f*) *-ín* denotes 'made of': as زرین (*zarín*), 'golden', سیمین (*símín*) 'silvern'; آهنین (*āhinín*), 'made of iron': آتشین (*ātashín*), 'fiery'.

(*g*) *-íneh*, *-eh*, are adjectival terminations added to words to denote 'duration' or 'frequency': as, روزینه (*rūzíneh*), 'daily'; چندروزه (*chandrúzeh*), 'lasting but a few days', 'brief'; هرساله (*harsáleh*), 'yearly', 'annual'; پنجاهساله (*panjāhsáleh*), 'fifty years old'; دوازدهروزه (*davāzdeh-rúzeh*), 'having lasted twelve days'. The termination ـهٔ ـِ is sometimes merely attributive: as in the phrase دُعاهای عاجزهٔما (*du'āhā-y-i 'ájizeh-y-i mā*), 'our humble petitions' (better عاجزانه; *vide* § 202).

(*h*) *-āneh* denotes 'manner': as, مردانه (*mardáneh*), 'manly'; دیوانه (*diváneh*), 'like an evil spirit (*dív*)', hence 'mad': مُحبّانه (*muḥabbatáneh*), 'loving', 'affectionate'.

(*i*) *-í* forms adjectives denoting 'belong to': as, جنگلی (*jángalí*), 'belonging to a forest', 'wild'; شهری (*sháhrí*) 'belonging to a city', 'urban', '*bourgeois*', 'a citizen'; کجائی (*kújāí*), 'of what place' (cf. the meaning of the Latin *cuias*). Cf. the similar Arabic affix in § 199.

(*j*) *-nāk* denotes 'productive of': as دردناک (*dardnák*), 'producing pain', 'painful'; سوزناک (*súznák*), 'burning', 'glowing'; هولناک (*haulnák*), 'terrific', 'awful'.

(*k*) *-ā* added to the root of a verb forms adjectives (similar to present participles in *-ān*): as, دانا (*dāná*), 'knowing', 'wise'; دارا (*dārá*), 'possessing'; بینا (*bínā*), 'seeing', 'able to see', 'clearsighted'; شنوا (*shanavá*), 'able to hear', 'hearing'; گویا (*gūyā*) 'able to

speak', 'speaking' (now generally meaning 'so to speak', 'as if', 'perhaps').

§ 202. It will be noticed in the above examples that in Persian these *Persian* terminations are often appended as well to *Arabic* words as to Persian ones. In some instances the termination *-āneh* (§ 201, *h*) is needed in order to form (from adjectives which can be used in reference to *persons only*) other adjectives to qualify words denoting *things*. For example, كريم (*karím*), 'kind', 'gracious', عاجز (*'ájiz*), 'helpless', 'humble', are used of *persons*; as, *mard i karím*, *shakhṣ i 'ájiz*, 'a kind man', 'a humble person'; but مُراسلاتِ كريمانه (*murāsilát i karimáneh*), 'kind letters', *sukhanán i 'ájizáneh*, 'humble words'.

§ 203. All Adjectives may in Persian be used as adverbs, just as in German. Besides this the lack of proper adverbs is made up for in several ways:

(*a*) By using Arabic nouns (masc. or fem.) in the Acc. Sing. (§ 153): as, حقيقةً (*haqíqatan*), 'truly'; فعلاً (*fi'lan*) 'actually'; الان (*al'án*), الحال (*ilḥál*), 'now' (for فى الحال *fi'lḥāl*).

(*b*) By employing Arabic nouns with Arabic prepositions: as, فى الفور (*fi'lfaúr*), 'at once', 'instantly'; بالفعل (*bi'lfi'l*), 'in fact'.

(*c*) By using a noun with a Persian preposition: as, بخوبى (*bi-khúbí*), 'well': بى اشتباه (*bí ishtibáh*), 'unerringly'.

(*d*) By using two nouns together (united by *iżáfeh*) with the omission of the preposition governing the first: as, آخركار *ákhir i kár*), 'finally'.

(*e*) By employing a Present or Past Participle adverbially: as پيوسته (*paivásteh*), 'continually'; دوان‌دوان (*daván daván*) 'at a run'.

Adverbs of time and place (except كى *kai*, 'when?' and a few other old words), such as ديروز (*dírúz* = *dígar rūz*), 'yesterday'; آنجا (*ánjā*), 'there'; كجا (*kujá*), 'where?', are so simply formed as to require no explanation.

Notes.

Chinavad, (Ar. *Ṣirāṭ*), bridge over which the dead pass at Judgment.
rastākhíz (Ar. *qiyámat*), resurrection.
alghárazˌ finally.
dil i pur-khūn, heart full of blood (sorrow).
'arsh, the throne (of God), highest Heaven.
bi-pā va sar (here =) devout.
āháng va farr, (music and pomp =) internal dignity and grandeur.
baqíyyatu'l úmr, remainder of life.
mardum-ázárí, tyranny, oppression.
Ardaván, Artabānus IV., king of Persia.
mustáuli gáshtan bar, make oneself master of.
rujhán dádan, to prefer.
Shapúr, Sapor.
vafát yáftan, to die.
bar sár i, upon, against.
bí'listiqlál, absolute, autocratic.
tanzím, arrangement, regulation.
muhimmát (Ar. Pl.), important affairs.
taskhír kárdan, to seize, take possession of.
tasárruf, grasp; power.
'Iráq, the region about Kirmān.
manqúl, stated, related.
az miyán bardáshtan, to get rid of, do away with.
az — kináreh giríftan, withdraw from, resign.
az dást ráftan, to be left undone.
chaughān-bázi, polo-playing.
atta'jílu min'ash Shaitáni va'tta'anníyyu mina'r Rahmān, "haste is from Satan and patience (taking it easy) from the Merciful One (God)".

Exercise 45.

حکایتِ نُهُم

شخصی میدانِ قیامت را درخواب دید که زمین گرم و آفتاب نزدیك رسیده و خلایق در جوع و عطش (گرُسنگی و تِشنگی) مُبتلا و بارِ گناهانِ خویش را برسرگرفته محاسبهٔ کِردارِ خوُدمی دهند — واز جِنوَد پُل (پُلِ صراط) گذرمیکُنُد و بعضی به نشیبِ دوزخ سرنگون می افُتد — و میزانِ بُزرُگ در میان است که نیکی وبدی درآن وزن میشود — و هریك ازشاه وگدا و قوی و بینوا بکارِ خود در مانده — و هر پیغمبری امُتِ خودرا خطاب میکُند که — در دُنیا حُکم خدُارا بشُما رساندم و ازاین روزِ رستخیز خبردادم و باعمالِ نیك امرنمودم واز افعال بدمنع کردم و بعبادت و بندگیِ حضرتِ پروردِگار تأکید و بشناسائی و معرفتِ او تعلیم بجاآوردم — پس شُماکدام حُکم مرا قبول کردید و کدام فرمانمرا بجا آوردید — الغرض درآن روزِ پُر هوَل و دِهشت هرکس

با دلِ پُرخون و چشمِ پُرنَمِ نادِم و پشیمان میبُود — درآن اثنا یکیرا دید که لباسِ مینوی دربَر و تاج بهشتی برسردرسایهٔ عرشِ اعظم مقام دارد — این‌شخص پیش او رفت وپُرسید که درُدنیا چه‌عملِ نیك کردی که نتیجهٔ آنرا چنین یافتی — گفت که چاهی برسرِراه ساخته بودم و درختی بر کنارِآن نشانده باین نیّت که هرمسافرِ وغریبی ازآن چاه آب خوُرد و زیرِسایهٔ آن درخت آسایش گیرد — روزی یکی از فقیرانِ بی پا و سر و ژنده پوشان باهَنگ و قر در آنجا رسید و ساعتی درزیرِآن درخت آرمیده دُعاکرد که‌ای پروردگار ساعتی درُدنیا بزیرِ درختِ فُلان کس آسایش گرفته ام اورا از عذابِ قیامت خلاصی‌ده — تا آنکه گُناهانِ من آمرزیده شُد و بسببِ آن نیکی امروز باین درجه رسیدم — آن شخص چون ازخواب بیدار شُد از خوف و هِراس رنگش زرد گشت — چاهی و مهمانسرائی برای آسایشِ مردُم بنانهاد و بقیّهٔ اَلعُمر در خِدمتِ زیردستان و غریبان میکوشید وازدل آزاری احتراز مینمود — حاصلِ مطلب — برای انسان بهترازاین کاری نیست که بآسایشِ دلِ هرغریب و فقیر بکوشد و ازمردُم آزاری بازماند و کمرهمت درخدمتِ خاکساران و مُسافران بندد — بیت —

خوُرش ده بدُرّاج وکبك وحمام که یك روزت افُتد هُمائی بدام

Translation 46.

The first person who helped Ardashir was his father Bābak. Having slain the governor who had been appointed by (from the side of) Artabānus, he made himself master of Fārs. But Bābak, having shewn a preference for (preferred the side of) Sapor his elder son, gave him the title of governer of (placed on him the name of the government of) Fārs, and after a short time died. Ardashir, after his father's death (his father), led an army against his brother; and Sapor's people (*aqvām*), having seized him, delivered him up to Ardashir, and in Fārs he obtained

absolute sway. It is not known what he did with Sapor, but he executed the persons who had dealt treacherously with him. After regulating (regulation of) the important affairs of Fārs, having attacked Kirmán, he seized that country; and, before Artabānus could engage in repelling him, he had brought almost the whole of ʿIrāq into his power. It is related that Artabānus remained in the district of *Jábal* (= Mountain) near Hamadān and Kirmānshāhān until the victories of Ardashīr compelled him either to get rid of Ardashīr or himself resign the sovereignty.

Conversation.

رئیس دفترخانه	میرزا
امروز قدری دیرتشریف آورده ایدمدّتی است منتظرِ شما میباشم وعده کردید که صُبح زود قبل ازساعتِ پنج تشریف بیاورید و الآن نزدیك است بساعتِ هفت	به بخشید گرفتاریٔ داشتم که مانعِ شرفیابی شُد — امّا حالاهم صُبح زوداست زیرا هنوز دو ساعت از روز بر نیامده است
بلی امّا میدانید که مایان فرنگیان اوقاتِ خودرا بنوعی تقسیم میکنیم که برای هر ساعت کارِ مخصوص داریم پس اگر هر چیزدروقتِ معیّن کرده نشود تماماً ازدست میرود زیرا بعدبرای آن هیچ فرصت نداریم	البتّه این عادتِ شُما بنهایت خوب و پسندیده است و از آن سبب است که شهرتِ مُستعِدّ و مُوقّت بودن راحاصِل کرده اید — حیف است که این رسمِ مُفید در ایّام ما در ایران رواج ندارد و امّا در قدیم ما نیز چنین عادت داشته بودیم
امّا حالا در ایران ضربُ المَثَل است که اَلتَّعجیلُ مِنَ الشَّیطانِ وَ التأنّی مِنَ الرَّحمٰنِ .	بلی ودرحدیث است که کسی نباید جزٔ در سه چیز عجله کُند یعنی درداد نِ دختِرخود بشوهر و دردفن کردنِ مَیّت و در آوردن طعام پیشِ مهمانان
امروز چه ساعت در میدان چوغان بازی میکنند	دوساعت ونیم ازظهر گذشته (بعداز ظهر) که هشت و نیم از دسته گذشته باشد

آیا وقتِ فارِغ شدن معیّن شده است — شینده ام که میگویند که شاید یکساعت ونیم الی یکساعت و رُبع بغروب مانده (که ده ساعت ونیم یا یازده ساعت رُبع کم از دسته گذشته باشد) آن بازی تمام میشود

میانِ شمارهٔ ساعتهای ما و شمارهٔ ساعتهای شُما ازچه سبب است که اینقدر فرق میباشد — سبب تفاوُت اینست که شُما ازوقتِ ظُهر و نِصفِ شب شرُوع کرده ساعتهارا می شمارید و ما از بر آمدنِ آفتاب و ازغروبِ آفتاب گفتگو میکنیم

امّا این چه معنی دارد که ازدسته گذشته گُفتید — بیانش آنست که ما دسته را (که ساعتِ دوازده باشد) از[1] غُروب شرُوع میکنیم تا غُروبِ دیگر که یکدفعه بقاعده وقتِ غروب سرِدسته میاید و وقتِ دیگردسته نسبت بطلُوعِ آفتاب مُختلِف میشود

Twenty-fourth Lesson.

Persian Compound Nouns and Adjectives.

§ 204. The formation of Compounds in Persian is so simple that it suffices to mention only a few of the different classes of compound nouns and adjectives so produced. These are very numerous, and may be made almost at will.

§ 205. A. Compound Nouns are formed: —

[1] This is a Persian's lucid(!) explanation. He means to say that they place the figure which represents XII. just at the handle of the watch, and, reckoning 12 o'clock sunset time, count the hours from that on. Thus an hour before sunset would be 11 o'clock (generally called *yak sā'at bi-ghurūb māndeh*), one hour after sunset would be *yak sā'at az dasteh guzashteh*. Only at the equinoxes would *sunrise* coincide with the handle, but at all times of the year the handle is set at XII. and the sun therefore sets at 12 o'clock ("handle time", *bi-sar i dasteh*). Europeans use their own way of reckoning time in Persia, and recent Persian newspapers describe this as *sā'at i chandum ālā Farangi*, borrowing the *à la* from the French.

(a) By simply placing two nouns in juxtaposition with one another; as شاه‌راه (*shāhráh*), 'royal road', 'the king's highway'; روزنامه (*rūznámeh*, 'day-letter'), 'journal', 'newspaper'; تلگراف‌خانه (*talagráf-kháneh*), 'telegraph office'; خوابگاه (*khvābgáh*), 'sleeping-place', 'bedroom'.

(b) By uniting two nouns together by *izáfeh*: as رختخواب (*rakht i khvāb*), 'bedclothes'). In many such formations the *izáfeh* is omitted and a true compound formed, the plural terminations (when it is necessary to form the plural) being appended to the *second* member of the compound: as میرغضب (*mírgházab*, for *amír i gházab*), 'executioner' (*lit.* 'master of wrath'); میرآخور (*mírākhúr*) 'chief of the stable', 'head groom'; *mádarzán*, 'wife's mother', 'mother-in-law'; *ṣáhibmánṣab*, 'an official'; *mírshikár*, 'chief huntsman', 'master of the hounds (hunt)'; *mírpánj* (= *amír i panj hazár*), commander of 5,000 horse'; *ṣáhibkháneh*, 'householder', 'head of the house'; *sarsílsileh*, 'head of the line' (founder of a family); *shákhnafír*, 'horn' (for blowing); *bachchehgúrbeh*, 'kitten'. The plurals are formed as in the following examples: *ṣáḥibmanṣabán*, *shákhnafírhá*, *qáim maqámán* (viceroys, lieutenants).

(c) By uniting together a noun and an adjective or a noun and the root of a verb, with or without any additional termination: as چهارپای (*chahárpáy*) 'a quadruped'; *áshpaz*, 'a cook'; *sárbáz*, 'a soldier' (*lit.* 'one who stakes his head'); *gulúlehrízi*, 'bombardment'.

(d) By placing together the preterite stem and the root of a verb, united by *va* or its substitute a short *u*, a very important class of nouns is formed: as, *guftugúy*, 'conversation'; *justujú*, 'search'.

(e) By uniting the preterite stems of two verbs by means of the conjunction *va(ŏ)*: as آمدورفت (*ámad-o-ráft*), 'coming and going'; گفت‌وشنید (*guft va shaníd*), 'talk', 'conversation'.

(f) By uniting together two nouns by *va* (*ŏ*) to express a single idea: as, آب‌وهوا (*áb va havá*, 'water and air') 'climate'; *marz ŏ búm* ('boundary and land') 'country'; (in this and in some other instances the conjunction may be omitted:) *kharíd va furúsh* ('purchase

and sale'), 'barter', 'commerce'. One of these nouns may be Persian and one Arabic, or they may both belong to the same language. Frequently one of them explains the other. The shorter of the two comes first: *e. g. jang va jidāl* ('battle', P. and 'fighting', A.), 'war'.

§ 206. B. Compound Adjectives.

(a) A large number of Compound adjectives are formed by uniting together two *nouns:* as, سنگدل (*sangdil*, from *sang*, 'a stone', and *dil*, 'heart'), 'stonyhearted'; *parīpaïkar*, 'of fairy-form', fairy-like'; *māhrūy*, 'moon-faced'; *karamshi'ār* (from *káram*, 'generosity', and *shi'ār*, 'habit'), 'generous'.

(b) Similarly an adjective and a noun may be compounded together: as نیکبخت (*nīkbákht*), fortunate', 'lucky'; *khyushbūy*, 'sweetsmelling'; *badakhlāq* (بداخلاق), 'immoral'; *siyāh cháshm*, 'blackeyed'.

(c) Other compound adjectives are formed by attaching to a noun the root of a verb: as دلسوز (*dilsūz*) 'heart-consuming'; *rāḥatāmīz*, 'rest-giving', 'restful'; *dilāsā*, 'heart-consoling', 'comforting'; *jahānārā*, 'world-adorning'; *jahāngīr*, 'world-seizing'; *gītiafrūz*, 'world-enflaming'.

(d) Occasionally only part of the verbal root with the termination *-ān* is used in composition with a noun to form a compound adjective: as *ātashfishān* (from *fishurdan*), 'fire-darting', 'volcanic'.

(e) The Past Participle of a verb, in its longer or shorter form, is often used in such compounds; as, *shāhzāde*, 'king-born' (hence as a noun 'a prince'); *Khudārasīde*, 'having-attained to (a knowledge of) God'; *jahāndīde*, 'experienced', 'travelled' ('having seen the world'); *kārāzmūde*, 'experienced' ('having been tried in work'); *sālkhyūrde*, 'aged', 'advanced in age'.

(f) The prepositions *bā*, 'with', and *bi*, 'without' are often compounded with a noun to form an adjective; as باشقاوت (*bā-shaqāvat*), 'miserable'; *bā-ṣafā*, ('with purity =) 'nice'; *bi-muruvvat*, 'unkind'; *bi-fahm*, 'senseless'; *bi-īmān*, 'unbelieving'; *bi-dīn*, 'without a religion', 'infidel'. This class of adjectives, like every other, may

take the Comparative and Superlative terminations *-tar* and *-tarín*.

(g) The prefix *nā-* (ن) with an adjective, participle, or root of a verb following equals the English *un-* or the Latin *in-*: as ناپاک (*nāpāk*), 'unclean'; *nādídeh*, 'unseen', 'invisible'; *nā-dán*, 'ignorant'; *ḥaqq-nā-shinás*, 'ungrateful'; *nā-dídaní*, 'that should not be seen'. (Note that, while *nah-* or *na-* is used with finite verbs and means 'not', *nā-* is used in these compounds.)

(h) The particle *ham* (هم), 'together' [Lat. *con, co-*; Greek συν-] is frequently compounded with a noun following, and the adjectives so formed are freqently used as nouns: as, هموطن (*hamvátan*), 'of the same country', 'a compatriot'; *hamsháhrí*, 'belonging to the same city', 'fellow citizen'; *hamshágírd*, 'fellow-disciple', 'schoolmate', 'fellow-apprentice'; *hamāháng*, 'harmonious'; *hamráng*, 'of the same colour'; *hamshíreh*, 'partaker of the same milk', 'sister'.

(i) The noun *gúneh*, 'kind', 'sort', is often compounded with the demonstrative adjectives and the interrogative *chih*: as, *ínguneh*, 'like this', 'such': *chigúneh*, 'of what sort' ('how')? With *chih* in the form *gún* it is contracted into *chún*, 'like' ('how?', 'when'). The word *fām*, 'colour', is now used only in composition: as *surkhfám*, 'redcoloured'.

(j) Many adjectives are formed by repeating a noun twice and placing *ā* between: as *gúnāgún* (from *gúneh*), 'of different sorts', 'diverse'; *barābár* ('breast to breast'), 'equal', 'level'; *sarāsár*, ('head to head'), 'wholly' (used adverbially); *labāláb* ('lip to lip'), 'brimful'; *kashākásh*, 'pulling against one another'; *mālāmál*, 'completely full'. Sometimes different nouns are united by *ā*, or various prepositions may come between them instead of *ā*: as, *labbarláb*, 'lip to lip'; *sarāpá* (*sartāpá*), 'cap à pie', 'from head to foot', completely' (used adverbially); *sarāzír*, 'sloping'.

Notes.

Ḥaqq, the truth (one of God's titles).
míyán, the loins.
taláqi shúdan, to meet (in battle).
bar má muḥáqqaq ast, we know for certain.
iḥtimál dáshtan, to be probable.
'alí-miqdár, mighty, powerful.

rúy namúdan, to take place.
az dást dádan, to lose.
khwándan, to call, proclaim.
shāhanshāh, king of kings, Emperor.
fúrṣat ghanímat dānístan (*shamúrdan*), to take advantage of an opportunity.
vús'at dádan, to extend (trans.).
Furát, the Euphrates.
Dájleh (*Díjleh*), the Tigris.
iqámat dáshtan, to take up one's residence.
tavássul jústan bi-, to seek to attain.
ḥāl ná-dāshtan, to be ill.
chāhídeh shúdan, to catch cold.
súrat, face, cheek.
bád kárdan, to swell, get swollen.
cháq shúdan, to get well, recover.
nábz dídan, to feel one's pulse.
áibí dáshtan, to have something the matter.
áb-gúsht, broth.
ishtihá, appetite.

Exercise 47.

حکایتِ دهُم

مردی ازاهلِ یمَن در راه بحجّاج بر خورد — حجّاج ازحالِ برادرِ کوچکِ خود که بحکومتِ یمَن فرستاده بود پُرسید — آن مرد گفت که بغایت فربه و تر و تازه است — حجّاج گفت از صُورتش نمی پُرسم بلکه ازسیرتش تفحّص میکنم — بایست که عدل و انصافِ اورا بیان کُنی — جواب داد سخت دل بیرحم ظالم فاسق سفّاکی است — حجّاج گفت چرا اهلِ یمَن شکایتِ اورا پیشِ بُزُرگتر از او نبُردند تا ظُلم ویرا ازسرِ آنها رفع کُند — گفت آنکس که ازاو بُزُرگتر است صد بار از او ظالمتر است — حجّاج گفت مرا میشناسی — گفت آری توحجّاج ابنِ یوسُف و برادرِ بُزُرگِ حاکمِ یمَن هستی — گفت ازمن نترسیدی که اینهمه سُخَن پیشِ روی من گفتی — گفت هر که ازخدا بترسد ازغیرِ او نترسد وهر که حق گوید از باطل نیندیشد — حجّاج دوهزار درهم بوی انعام داد و گفت توازآن جمله هستی که درراهِ خدا سعی میکنند و ازملامتِ لائم نمیترسند — حاصلِ مطلب — شخصِ حق گو باید که ازکسی نترسد تاحق مددکارِ او باشد و ذرّهٔ حق برکوهِ باطل غالب آید و آنکه حق گوید هم درذنیا حرمت دارد و هم در آخرت عِزّت

Translation 48.

Accordingly Artabānus bound up (his) loins for the contest. The two armies met in the plain of Hurmuzán. A fierce battle took place, and Artabānus lost his crown with his head, and Bābak's son on that very battlefield having saluted as sovereign (with the sovereignty) they proclaimed Emperor. After this brilliant victory, taking advantage of the opportunity, he not only brought under his power the rest of the land of Persia, but, extending the boundaries of the realm, he made them reach on (*az*) one side to the River Euphrates and on the other side as far as (*tā*) Khvārázm. It is recorded that he built a city on the banks of the Tigris: and since it is also stated that he took up his residence at Madáin (Seleucia-Ctēsiphōn), they have fancied that he is the builder of this city: but we know for certain that long (*muddathā*) before Ardashīr's reign that city was (has been) in-existence (*maujūd*). It is probable that this fancy is on this (that) account because (*kih*) Ardashīr, having found that city in a state of ruin, repaired (has repaired) it. In short, Ardashīr's renown became great (*buland*), and he subdued the neighbouring-countries (*atrāf*). The kings of the neighbouring-countries rendered (shewed) obedience and submission, and mighty monarchs from the east and west of the world, having sent to his court ambassadors and royal offerings, sought to attain his friendship.

Conversation.

طبیب (حکیم)	مریض (ناخوش)
(آیا) شُما نا خوشید (حال ندارید)	بلی صاحب خیلی ناخوشم (حالم بد است) تب دارم و سرم خیلی درد میکُند
چندروز است که ناخوش شُده اید	یك هفته است که یك روزباران می آمد و بیرون رفتم — رختِ بنده تر شُد — گمان می برم که چاهیده شُدم واز آن روز تب و لرز میکنم
(آیا) دردِ دیگر دارید	بلی هر یکی از اُستخوانهای من درد میکُند و ازدردِ دندان صورتِ بنده باد کرده است

قبل ازاینکه پیش من بیائید پیشِ کدام حکیم رفته اید

تاحال پیش هیچ کس نرفته ام زیراپول نداشتم

پس آیا هیچ دوا نخورده اید

خیرصاحِب هیچ نخورده ام امّا اُمیدوارم که سرکارِ عالی بمن دوا بدهید و از آن انشاء الله چاق بشوم

بگذارید که نبض شُمارا به بینم و زبانِ خودرانشان دهید — شکی ندارم که جگرتان عیبی دارد

چندروز است که هیچ نخورده ام غیر ازقدری آب گوشت (نان وپنیر) زیرا هیچ اشتها بغذا ندارم و گاهی هم درپهلوی من درد پیدا میشود

جای آن دردرا بنمائید — حالا اینجارا که دست میگذارم درد میکند

بلی صاحِب درد میکند امّا خیلی سَخت نیست

خوب حالا این دوارا میدهم اُمید است که بفیضِ خدا فایده بکند

خیلی ممنونِ شُماهستم امّا چند دفعه باید آنرا هر روزه بخورم

امروز سِه دفعه میخورید هر دفعه سِه مِثقال بعدازغذا

چشم — امّا آیا نباید مخصوصاً از هیچ قِسم خوراك پرهیز کنم زیرا اطبّای ما میگویند چیزی که گرم باشد درتب مُضِرّاست

لازِم نیست — بازفردا اینجا بیائید تا شُمارا به بینم چه طورهستید

خوب انشاء الله فردا صبح بازخدمتِ شُمامیرسم

Twenty-fifth Lesson.

Turkish Compounds: Use of *Iżáfeh* as a Relative Pronoun.

§ 207. In a few instances not only single Turkish words but two of them united together to express a single idea are met with in Persian. In such cases it should be remembered that the *former* of the two words is in the genitive (although the genitive sign ـِ ک *iñ* is omitted), and that the *second* is followed by *-i* if it ends in a consonant-sound, and by *-si* if it ends in a vowel-sound, including ـِ ه (*-eh*). This *-i* or *-si* means *his, hers, its, theirs.* For example, from the

Āẓarbāijáni Turkish مين (*mín*), which in Ottoman Turkish is بيک (*bíñ*), 'a thousand', and باش (*bāsh*), 'a head', is formed مينباشي (*mínbāshí*), 'commander of 1,000 men', 'a colonel'. From يوز (*yūz*), 'a hundred', and باش is formed يوزباشی (*yūzbāshí*), 'commander of a hundred men', 'a centurion': from آغا, 'lord', 'eunuch', and the same word we have آغاباشی (*āghābāshí*), 'chief eunuch': from *ḥakím* and *bāsh*, حکيمباشی (*ḥakímbāshí*), 'chief physician'. Proper names are also formed in a similar way, e. g. علی‌قلی (*'Alí qúlí*), 'slave of 'Alí (from *qul*, 'a slave'). Very seldom does the former of the two nouns take the Turkish plural termination لر or لار (*ler* or *lār*), as in بيگلاربيگی (*bēglārbégí*), 'chief *bēg*'.

When a Turkish adjective occurs it is prefixed to its noun, as in يڭی دنيا (*Yángí Dunyá*), 'the new world', 'America': قزل‌باش (*Qizil-bāsh*), 'red-head' (a tribal name).

The terminations چی (*chí*) and جی (*jí*) are Turkish, as already stated in § 200, *l.*: as, تفنگچی (*tufángchí*), 'a man armed with a gun', 'rifleman'; میانجی (*miyánjí*), 'a middleman', 'an arbitrator', 'an intercessor'.

§ 208. It has been explained in § 40 that the *Iẓáfeh* is a shortened form of the Avestic *yo, yat* ('who', 'which'), in Pahlaví shortened into *í*. This accounts for its use between a noun and the adjective which follows and qualifies it, for *mard i níkū* really means 'the man who (is) good'. When the *Iẓáfeh* comes between two nouns not in apposition with one another it may now be considered to be a preposition and translated by *of*, as *shamshír i pādsháh*, 'the sword of the king'. But originally, when the Persian noun had case-terminations, the second of these nouns would have had the genitive ending: so the phrase really means 'the sword which (is) of the king'. It is necessary to bear this in mind in order to understand the usage which we now proceed to explain.

§ 209. *Iẓáfeh* is often employed not only to unite together two nouns which are in apposition to one

another, as *Ḥázrat i Yaḥyá'*, 'St. John (the Baptist)', *Músá'-y-i nabí*, 'Moses the Prophet', but also to connect a noun with a following prepositional clause. In each case it retains its original meaning of a relative pronoun, though in the former it is not translated in English. Example: *Sarkardagán i dar án mámlikat az Sulṭán baghávat namúdand*, 'The officers who (were) in that province revolted from the sovereign': *Márá az shiqáq i dar dín bi-rahán*, 'Deliver us from discord which (may occur) in religion' (i. e. 'from schism'): *Ashkháṣ i dar án bágh márá dídand*, 'The persons who (were) in that garden saw us'. In each instance *kih* and a verb may be substituted for the *iẓáfeh* without materially altering the sense: as, *Sarkardagáni kih dar án mamlikat búdand*, etc. The *Iẓáfeh* in such instances as these, and in fact in all other cases also, is generally omitted in printing Persian books, but it must be supplied in reading.

Notes.

Cháshm dúkhtan bar, to fix one's eyes on.

dáshtí } 3rd Sing. Conditional,
guzáshtí } (§ 103, e).

táib, repentant (Pres. Part. Act. I. of ١/توب).

bi-yak bár, once, once for all.

bi-khwáhand, strengthened for *khwáhand*.

Dárá, Darius.

az án júmleh, from that collection = among them.

dústdár, friend, lover.

farmán-guzár, obedient.

umará-rá az ú bím báshad, he is a terror to the nobles.

az sukhanán i úst, it is one of his sayings.

káshkih, would that!

alqáb (Ar. pl. of *láqab*), titles.

ḥurúf (Ar. pl. of *ḥarf*), letter of alphabet.

cháp kárdan, to print.

'aib ná-dárad, it is no harm.

máẓí, past (tense of verb).

máẓí-yi-qaríb, perfect.

máẓí-yi-mútlaq, preterite.

máẓí-yi-ba'íd, pluperfect.

baráyi khárij, for abroad.

ghaíb, 3rd Person (pronoun or verb).

mukhátab, 2nd Person, person addressed.

mutakállim, 1st Person, the speaker.

páḳat (Eng. word), envelope.

unván, address on a letter.

Exercise 49.

حکایت یازدهم

روزی زنی بیگناه را گرفتار کرده پیش حجّاج آوردند — حجّاج عتاب وخطاب آغاز کرد (حجّاج بنا کرد بعتاب و خطاب

کردن) وزن چشم بر پشتِ پای خود دوخته بود — گفتند چرا بر و نگاه نمیکنی — گفت از جهةِ آنکه خدایتعالی بر و نظر نمیکند — حجّاج گفت از کجا میگوئی که خدایتعالی بر من نظر نمیکند — گفت اگر بر تو نظر داشتی ترا بدین ظلم نگذاشتی — حجّاج خجل شد و اورا رها بخشید — حاصلِ مطلب — خداوندِ عالم ظالم را مُهلت و فرصت میدهد تا شاید روزی بفهمد و تائب گردد و چون انتباه نیافت لاجَرم بآخر چنان اورا درشکنجهٔ عقوبت میکشد که عَوَضِ آنهمهٔ مُهلت و سزای بدعتهائیرا که نهاده است بیکبار میابد — بیت —

لب خشکِ مظلوم راگو بخند که دندانِ ظالم بخواهند کند

Translation 50.

When Ardashīr grew weary of prosperity and power, he resigned (left) the kingdom to his son Shāpūr. The days of his reign before the slaughter of Ardavān were (is) 12 years, and after his death (him) (he reigned) as an autocrat (autocratically) 14 years. Ardashīr Bābakān is one of the wisest and bravest kings that have (ever) reigned in Persia. The narrative (explanation) of his conduct (*aḥvāl*) is the best witness to this statement; for from the lowest position he raised (caused to arrive) himself to the lofty station of a mighty (*buzúrg*) kingship (*sáltanat*); and the alteration which he brought about (*dād*) in the state of his realms (*mulk*) is a marvellous exploit (*az ájáẗb i kár*). The historians of Persia assert that the monarchy (*mulk*) of Persia was founded (*páy girift*) by Cyrus (*kaï khúsrau*) and (that) Darius overthrew it (*az dast dād* = lost it), and Ardashīr restored it (*báz bi-jáyi khwúd āvárd*). And what has been recorded (copied) of his sayings is a proof of his goodness of disposition and wisdom. Among them are (these): "When the king is just, the people (*ra'iyyat*) necessarily love and obey him", and "The worst of rulers is the king who is a terror to the nobles and not to evildoers". This is also one of his sayings, that "A country is not secure (*pāyadár*) except through experienced men, and men

cannot be got together except through property, and property is not acquired except through building and cultivation (agriculture), and the building of towns does not come about except through justice.

Conversation.

دربیان ترتیب مُراسله

فرنگی	ایرانی
کاشکه طرز و طور نوشتنِ کاغذِ فارسی را میدانستم زیرا اکثر اوقات میخواهم چیز محرمانه بدوستان ایرانیٔ خود بنویسم و امّا حالا بدونِ مددِ میرزا نمیتوانم	طریق مُراسلهٔ فارسی فنّ خاص است امّا مُشکل نیست که شُما آنرا بیاموزید — اوّلِ همه چیزلازم است که القابِ آن کسی را که باوکاغذ مینویسید بخوبی دانسته باشید و الّا اوازشُما می رنجد
امّا خواندنِ کاغذهای فارسی اشکالِ کلّی دارد و صورتِ حُروفِ آنها از حُروفِ نسخ و نستعلیق خیلی تفاوُت دارد	بلی ازاین سبب که ما کاغذهای خودرا بخطِ شکسته مینویسیم امّا آن خطّرا اگر قدری مشق کنید میتوانید بزودی بیاموزید زیرا تفاوُتی که ازخطّی که چاپ میکنند دارد خصوصاً ازتعجیلِ در نوشتن پیدا میشود
بچه طور باید کاغذرا شروع کنم	این نیزاز خواندنِ کاغذها معلوم میشود امّا عیب ندارد که بدینطور شُروع کنید — خدمتِ دوستِ عزیزِ مُفخّم محترم مهربان عرض میشود (زحمت میدهد)
بعداز آن آیا نباید بدینطور نوشت — اِنشاء الله احوالِ شُمامقرون بصحّت و سلامتیٔ تمام بوده و میباشد (یا امید که مِزاج بهاج شریف را نهایتِ صحّت و سلامتیٔ حاصِل است)	بلی امّا اگر کاغذِ شُما در جوابِ کاغذِ دیگری باشد آنگاه باید گفت — رقیمهٔ شریفهٔ سرکار (جنابعالی) رسید و آنرا زیارت نمودم واز اطّلاع بر صحّت و سلامتیٔ آن دوستِ محترَم مهربان نهایتِ بهجت و مسرّت رُخ نمود (روی داد) — یاچیزی دیگر از آن قبیل

آیا نباید صیغهٔ ماضیٔ بعیدِ فعلها را دربارهٔ آنچه درکاغذِ دوستِ خود مذکور است باستعمال آورم

بلی ونیز در بارهٔ خود خصوصاً در شروع کاغذ باید ماضیٔ قریب یا ماضیٔ مُطلق استعمال کرد

و در آخرِ کاغذ بعد از اینکه مطلب خودرا نوشته باشم بچه طور بایدَ آنرا ختم نمایم

باید باینطور باشد که — زیاده چه تصدیع دهد و السّلام — یا همواره مُترصّدِ فرمایشات و اطّلاع بر سلامتیٔ حالات (یا بر چگونگیٔ حالاتِ) شما بوده و هستم ایّامِ موفّت مُستدام باد

آیا لازم نیست که اِسمِ خودرا در آخرِ کاغذ بنویسم

بلی اگرکاغذ برای خارج است لازم است و آنرا صحّه میکوینند چنانکه مثلاً مینویسند — اقلّ الحاجّ ابو القاسم کازرونی

ونیز فهمیدم که نباید لفظِ من را بنویسم بلکه بجای آن بنده دوستدار دعاکو مخلص فدوی جان نثار بحسبِ مقام

راست میگوئید امّا در صورتیکه بخواهید بطورِ ادب بنویسید ازبرای خود باید ضمائر را بصیغهٔ غایب نوشت چنانکه مثلاً — دوستدار مطلبی راکه فرموده بودید انجام داد — و همچنین ازبرای مخاطب — مطلبیکه عرض کرده ام امیدکه (بندگانِ عالی) انجام خواهند رسانید

برسرِ لفافه (پاکت) چه باید نوشت

عُنوانش باید بدینطور باشد — در اصفهان خدمتِ ذی مسرّت جناب جلالت مدار سرکار آقائی آقافلانَ مُشرَّف و مفتوح گردد (یا جنابِ مُستطاب فضایل مآب آقائی آقافلانَ مُشرَّف شُده مطالعه فرمایند)

Twenty-sixth Lesson.

Government of Verbs Simple and Compound.

§ 210. In Persian the direct object of a transitive verb, whether the verb be simple or compound, is generally in the objective (accusative) case, which is in certain instances marked by the use of the

postposition ا (§ 41): as, *Pādshāh pisar i khvúd-rā dīd: Man úrā dúst mī-dāram: Vazīr ān shákhṣ-rā ámr farmúd.*

§ 211. But some transitive verbs (for example those meaning 'to fear', 'to ask') require a preposition before the noun which in English would be considered their direct object: as, *mán* ***az*** *vái mī-tarsam*, 'I fear him'. Many intransitive verbs require after them certain prepositions which differ in meaning from those required in English after verbs of the same signification: as, ***Dar*** *fíkr i ān ámr búd*, 'he was in thought of (was thinking of, about) that matter: ***Dar*** *ān kár tafákkur mī-namúd*, 'he was thinking *of* that business'.

§ 212. We subjoin a list of the most usual instances in which either (1) a preposition is required in Persian when none is needed in English, or in which (2) the preposition required in Persian differs from the one which would be used in English after a verb of the same meaning.

su'āl kárdan az / *pursídan az*[1] } to ask (anyone).

tarsídan az, to fear (anyone or anything).

dóchār shúdan bi / *barkhvúrdan bi* } to meet (anyone), to meet with (anyone).

ān shákhṣ-rā mulāqāt kárdan, to have an interview with that person.

ān chíz-rā (bi-ān chíz) iqrār namúdan / *bi-chízi i'tirāf kárdan* } to confess that thing, a thing.

tafákkur kárdan dar / *ta'ámmul namúdan dar* or *barāyi* } to think about (a thing).

iltimās kárdan názd i (bi) / *iltimās dáshtan az* / *múltamis búdan az* / *istid'ā namúdan az* } to entreat (anyone).

savār i ásb, káshtī, kāliskeh shúdan } to mount a horse, to embark on board a ship, to enter a carriage.

dákhil i kháneh shúdan, to enter a house.

[1] In Classical Persian books after *pursídan* the objective with *rā* is found: but this usage is now obsolete.

dar ámadan bi (*dar*), to enter (a house).

dar āmadan az or *bírūn az*, to come out of (a house).

az sálṭanat kináreh girífṭan, to abdicate the throne.

az mánṣabí isti'fá namúdan (*khwāstan*), to resign (ask to be permitted to resign) a post.

az taqṣírí dar guẓáshtan, to pass over an offence, fault.

az ān kháneh guẓáshtan (*'ubúr kárdan*), to pass by that house.

ān chíz-rā az ú darkhwást kárdan, to ask him for that thing.

úrā (*bi-vaí*) *ḥúkm kárdan* } to order him.
úrā (*bi-vaí*) *ámr farmúdan* }

pādsháh úrá (*bidú*) *ḥukm dád*, the king gave him a (written) order.

az 'áqab i shakhṣ uftádan (*ámadan*, *ráftan*), to follow a person.

mashghúl i (*dar*, *bi*) *kárí shúdan*, to busy oneself with a task.

az kásí mamnún or *mamnún i kásí búdan*, to be obliged to a person.

ighmáẓ namúdan az } to wink at (anything).
chashmpúshí kárdan az }

bi-kárí pardákhtan, to engage in a work.

az kárí pardákhtan, to give up a task.

múrtakib i (*bi*) *ámal i* ***bad*** *shúdan*, to engage (be implicated) in an *evil* deed.

mubtalá-y-i (*bi*, *dar*) *áfat shúdan*, to fall into (be involved in) misfortune.

taṣḥíḥ i akhbár i muvarrikhín i Írán namúdan, to correct the statements (traditions) of the historians of Persia.

(*ān kághaz-rā iṣláḥ*[1] *kárdan*, to correct that letter).

iḥtiyát kárdan az, to beware of.

qádir bar án búdan kih (*pres. Subjunct.*), to be able to.

úrā mutába'at kárdan } to follow him (*lit.* or
mutába'at i ú kárdan } *figuratively*).

ímán ávárdan bi (*bar*), to believe in (a person).

súkhaní (*rā*) *báwar kárdan* (*taṣdíq namúdan*), to credit a statement.

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[1] Or *taṣḥíḥ*, but *iṣláḥ* implies more need of correction than *taṣḥíḥ*.

tavákkul dáshtan bi (*bar*) *Khudá*, to trust in God.

i'timád kárdan bar / *i'tiqád dáshtan bi* } to put confidence in.

mushtáq i mulāqát i shumá hástam, I am anxious for an interview with you.

kharídan, *farúkhtan*, *bi*, to buy at, for (a price).

arzídan (*bi*), to be worth (such a price).

ishán bahám barkhyúrdand, they met one another.

utāqrā az márdum khálí (*túhí*) *kárdan*, to empty the room of people.

úrā bi-iftirá nísbat dádan, to attribute forgery to him, to accuse him of forgery.

az án chíz mutamátti' shud, he enjoyed that thing.

úrā bi-án kalám mukhátab sákhtan (*dáshtan*) / *úrā bi-án kalám khatáb namúdan* } to address that speech to him.

ḥájat bi-chízí dáshtan / *muḥtáj i* (*bi-*) *chízí búdan* / *iḥtiyáj bi chízí dáshtan* } to have need of, be in need of, a thing.

libás i fákhir bar vaí púshánídan, to clothe him in gorgeous attire.

gházab (*khashm*) *namúdan bar*, to get angry with (one).

gúftan bā khyud, to say to oneself.

(*bi-vai* (*úrā*) *gúftan*, to say to him).

az názar i pádsháh árízeh -i guzarānídan, to bring a petition to the king's notice, lay it before the king.

shikáyat ávárdan bar (*kárdan*, *namúdan az*, *bar*), to bring an accusation, lodge a complaint, against.

ittilá' yáftan az (*bar*), to gain information about.

khandídan ***az***, to laugh *at*.

Notes.

Ra'áyá (Ar. pl. of *ra'íyyat*), subjects.

mál khyúrdan, to devour (swallow up) property.

a'zā (Ar. pl. of *'uzv*), members, limbs.

khatteh, a county.

azlá' (Ar. pl. of *zil'*), districts.

ma'múr, built, made up of.

ḥāzir-javábí, quickness of retort.

matālib (Ar. pl. of *mátlab*), matters.

muzáyaqeh nist, it does not matter.

mamálik (Ar. pl. of *mamlikat*), provinces.

ta'líf, composition (compilation).

Exercise 51.

حکایتِ دوازدهُم

گروهی پیشِ مأمون فریاد (شکایت) بُردند که فُلان عامِل (حاکِم — ضابِط) خیلی بررعایا ظُلم میکنُد و مالِ مردُم را میخوُرَد ا و را تغییرده — مأمون گفُت مِثلِ او عادِل و دینداری نیست همهٔ اعضای او از عدل و اِنصاف معمور است یکی ازآن گروه گفُت اگرچنین است پس همهٔ اعضای ویرا ازهم جُدا کرده یك یك را در تمامِ خِطّه ها و اضلاع بفرستند تا تمام مُلك از اِنصاف و عدالت معمور شود مأمون ازاین سُخن بخندید وَ آن عامِل را معزول کرد — حاصلِ مطلب — حاضر جوابی پیشِ دانایان قدرِ عظیم دارد امّا بطوری که مُناسِب باشد والّا خاموش بودن صد بار ازآن بهتر است

حکایتِ سیزدهُم

شخصی کاغذی مینوشت و رازهای پنهان درآن درج میکرد — کسی درپهلویش نشسته بود و برآن نظر میانداخت آن شخص نوشت — که مردکی نادان درکاغذِ من نگاه میکرد و ازآن سبب (مطالبِ مستورهٔ) رازهای خودرا ننوشتم آن کس خشمناك شُد و گفُت کهمن در کاغذِ تونگاه نکرده ام آنشخص گفُت — منهم چیزی برای تونوشته ام — حاصلِ مطلب — درخطِ کسی نگاه نبایدکرد اگرچه دوست و برادر باشد امّا اگراِذن دهد مضایقه نیست

Translation 52.

Among (from) Ardashir's sayings is this also: "It is becoming for kings not to use sword and spear while (*tā*) stick and baton (*chūb*) suffice for the work". Ardashīr, just as he is renowned for (*az*) the conduct of an army, holds a high place and a very-lofty rank also in the government of the country (*kishvar*) and the state legislation (*vaẓ' i qavānīn i mulki*). It is said (they say) that by means of informers he was aware of the affairs (news) of all the provinces and even

(*ḥattā'*) of (his) subjects' houses: and they say that, besides a capacious intellect, he had conspicuous ability (*fáẓl i báhir*). The *Kārnámeh* ("Annals") and the *Ádábu'l'Aish* ("Rules of Conduct") are among his compositions. In the Annals is written an account of (his) journeys and wars, and in the second book the habits of life and the rules (*ádáb*) of (polite) intercourse: and these two books were so esteemed (*mú'tabar*) among the peoples of Persia, that Anūshīravān commanded that they should send reliable copies of (from) that work (*navíshteh*) to all-parts (*aṭráf*) of his dominions, in order that men might acquire good manners. It is well-known that Ardashīr, in spite of these great qualities, was bigoted in the religion of Zoroaster (*Zardúsht*), and not only used to make efforts (an effort) to exalt (in exaltation of) the banners and carry out the precepts of that faith (*máẓhab*), but even (*balkih*) compelled men by torture and punishment to accept that religion; and in this manner he shewed forth (was making evident) the requirement of his religious-law (*sharí'at*). In the days of slackness and of disturbance of the realm, Zoroaster's religious-law also having become (remained neglected) obsolete, the community had become divided up in (*bar*) a thousand different ways, and it is an established-fact (*muḥáqqaq*) that many of the ancient rulers shewed an inclination towards the faith of the Greeks: and hence it is possible that this conduct of Ardashīr may have been because of (his) zeal (*ta'áṣṣub*) for wise-measures of-State (*maṣáliḥ i múlkí*), and the desire that men, in faith as in all-other matters, should be agreed and in-harmony (*múttafiq*).

It is unnecessary to subjoin any more Conversations, as the Student should now be able to converse with some ease about the subject matter of the Stories and Exercises for Translation and about other matters of practical utility. This he will find a very useful exercise.

Twenty-seventh Lesson.

Certain Persian Idioms.

§ 213. The Persian language is distinguished for the very large number of idiomatic expressions of which it makes use. In this respect it resembles English. Many such idioms have already been introduced in the exercises and Conversations as well as in Lesson XXVI. We now proceed to mention a number of others which are for the most part connected with the peculiar use of certain verbs.

§ 214. *Khẏúrdan* (خوردن), 'to eat' or 'drink', is used to denote *suffering*, etc. Its use with a noun often prevents the necessity of using the Passive Voice of another verb. E. g. *zákhm khẏúrdan* (to eat a wound), 'to be wounded': *takắn khẏúrdan* (to eat a push), 'to be pushed', 'to receive a push': *gữl khẏúrdan* (to eat deceit), 'to be deceived'. Other idioms are: — *zamĩn khẏúrdan*, 'to fall to the ground', 'to be knocked down'; *ghám khẏúrdan*, 'to grieve'; *afsữs khẏúrdan*, 'to regret'; *qásam khẏúrdan*, 'to take an oath', 'to swear'; *ān chĩz bi-dárd i man ná-mĩ-khẏúrad*, 'that thing is of no use to me'; *gulữleh bi-shikắr khẏurd*, 'the bullet hit the game'; *bi-kắr i vai mĩ-khẏurad*, 'it comes in useful for him'; *múhr bālắ-y-i pắk shúdeh khẏúrdeh búd*, 'the seal had been impressed on the part obliterated'.

§ 215. *Dĩdan, bĩn* (دیدن-بین), 'to see', is used in a somewhat similar manner: as, *dárd dĩdan*, 'to suffer pain'; *máṣlaḥat* (*salắḥ*) *dĩdan*, 'to deem advisable'; *tadắruk dĩdan*, 'to make preparations'; *sắn dĩdan*, 'to review (troops)'.

§ 216. *Farmữdan* (*farmắy*) (فرمودن-فرمای), 'to command', is in courtesy used of any action, not only of a superior but of an equal, in place of *kárdan, namữdan*, etc. E. g., *mulắḥizeh farmữdan*, 'to peruse'; *amr farmữdan*, 'to command'; *bi-farmắid*, 'say, speak; enter; sit down', etc.: *iltifắt bi-farmắid* (*lutf bi-farmắid*), 'please'.

§ 217. *Ávárdan, ắvar, ắr* (آوردن آور-آر), 'to bring', is used in various phrases; *e. g.*, (*bi-*) *khắtir* (*yād*) *ávárdan*, 'to recall to memory', 'call to mind'; *bi-kār* (*bi-jā*,

bi-ámal) *ávárdan*, 'to perform, execute, carry out'; *ḫujúm ávárdan bar*, 'to make an attack upon'.

§ 218. *Kashídan*, 'to draw' (کشیدن); *záḫmat kashídan*, 'to take trouble', 'to suffer inconvenience'; *álam kashídan*, 'to suffer pain'; *intiẓár kashídan*, 'to expect', 'look out for'; *dást kashídan az*, 'to withdraw from (any business)'; *láshkar kashídan bar*, 'to lead an army against', 'march against'.

§ 219. *Bástan, band* (بستن-بند), 'to bind', is used in certain phrases, but some idioms in which it occurs in classical works have now become obsolete: *e. g.*, *khiyál bástan* (now *kárdan*), 'to suppose', 'fancy' 'imagine'; *kár bástan* (now *bi-itmám rasánídan*), 'to accomplish a task'; *na'l bar asb bástan* (now *ásb-rá na'l kárdan*) 'to shoe a horse'; *ḥíleh bástan* (now *ḥíleh kárdan*) 'to devise a trick'; etc. Besides these we have: — *ṣúrat bástan*, 'to take shape', 'come about' (of a purpose or plan); *kámar bi-* (or *barāyi*) *kárí bástan*, 'to gird up one's loins for (a task)'; *miyán* (or *kámar*) *bi-* (or *barāyi*) *muqātileh bar bástan*, 'to gird up one's loins for the contest (battle)'; *'ahd bástan*, 'to make a covenant'; *shart bastan* (*kardan*), 'to make a bet', 'lay a wager'.

§ 220. *Ámadan, āy* (آمدن-آی), 'to come', is sometimes used in the sense of 'to become', taking the place of *shúdan*: as, *díḍeh mí-āyad* (*mí-shavad*), 'it is seen', 'it is evident'; *padíd ámadan*, 'to be evident', 'to be found'; *bar ú ghálib ámadan*, 'to overcome him'; *ágar án ámr dar názar i shumá pasánd áyad*, 'if that matter commend itself to you'; *bi-zánú dar ámadan*, 'to kneel down': *bi-kháṭir ámadan*, 'to come to mind' (also *bi-yád ámadán*); *khvish ámadíd*, 'welcome!' (said when a guest is going away!); *gír námí-āyad*, 'it cannot be got'.

§ 221. *Girífṭan, gír* (گرفتن-گیر), 'to seize', 'to take': *dunbáli úrá girífṭan*, 'to follow him'; (*bi-án súkhan*, or) *án súkhanrá gúsh girífṭan* (or *dádan*) 'to give ear to (listen to) that statement'; *surágh-i úrá girífṭan* (or *surágh giriftan úrá*), 'to seek out, follow him up'; but *az ú surágh girífṭan*, 'to ask him to direct one to someone's house'; *kúshtí girífṭan*, 'to wrestle'; *gúftan girift* (also *ágház namúd*, or *banā namúd bi-gúftan*), 'he began

to say, speak'; *qarār giriftan*, 'to get fixed', to be conceived' (of a child); *ta'mīd*, *ta'līm*, *giriftan*, 'to receive baptism, teaching'.

§ 222. *Búrdan*, *bar* (بُردن-بر), 'to bear away', 'carry off': *gamān búrdan* (*kárdan*, *dāshtan*) 'to fancy', (said from courtesy of oneself, rudely of anyone else); *ránj búrdan*, 'to be vexed'; *ān kitāb-rā ism búrdan*, 'to mention (quote) that book'; *az miyān búrdan*, 'to put out of the way' (often = 'to kill'); *bi-sár búrdan*, 'to spend (time)', intransitively, 'to abide', 'sojourn', 'live'; *tashrīf búrdan*, 'to go away' (said in courtesy); *pai búrdan*, 'to follow up (*bi-chīzī*) a thing', 'to understand'; *ḥámleh búrdan*, 'to attack (*bar*)'.

§ 222a. *Uftādan* (*úft*) (اُفتادن-اُفت), 'to fall', 'happen': *muvāfiq uftādan*, 'to turn out well, successfully'; *ăqab uftādan*, 'to be late', 'to fall back'; *az ăqab i shákhṣ uftādan*, 'to follow a person'; *ittifāq uftādan*, 'to occur', 'happen'; *jiláu uftādan*, 'to precede', 'take the lead', 'go in front'; *pīsh uftādan az*, to surpass', 'outstrip'; (*bi-*) *rāh uftādan*, 'to set out on a journey'.

§ 223. *Namūdan*, *namāy* (نمودن-نمای), 'to shew', 'to seem', 'to do', besides its frequent use with a noun, adjective or participle to form a compound verb (§ 124), has also some idiomatic uses: *jángi ṣáb rūy* (*rúkh*) *namūd*, 'a fierce battle took place'; *márā shādī rūy* (*rúkh*) *namūd*, 'I was glad'; *ijtināb namūdan az*, 'to avoid', 'refrain from'; *bar ṭáraf* (*kināreh*) *namūdan*, 'to set aside'.

§ 224. *Jústan*, *jūy* (جُستن-جُوی), 'to seek': *sibqat jústan bar*, 'to be beforehand with', 'to anticipate (one in)'; *kināreh jústan az*, 'to avoid', 'fight shy of'.

§ 225. *Zádan*, *zán* (زدن-زن), 'to strike', 'beat', 'hit': *bāng zádan*, 'to shout aloud'; *faryād zádan*, 'to cry out', 'make a lamentable noise'; *ḥárf zádan*, 'to speak'; *tufáng bar ū zádan*, 'to shoot at him'; *zānū zádan*, 'to kneel'; *záng zádan*, 'to ring a bell'; *lāf zádan*, 'to boast'; *gūl zádan*, 'to deceive'; *bar-hám* (*bi-hám*) *zádan*, 'to throw into confusion'; *khaīmeh zádan*, 'to pitch a tent' (i. e. to erect it, the exact opposite of the English 'to

strike one's tent'); *ūrā tāziyāneh (chūb) zádan*, 'to bastinado (flog) him'; *sīlī* (old *ṭapáncheh*) *bar rúyash zádan*, 'to give him a box on the ear'; *ṭapáncheh zádan*, 'to fire a pistol'; *talagráf zádan*, 'to send off a telegram'; *tuhmat zádan*, 'to accuse falsely'; *jám' zádan*, 'to add up (figures)'; *dam zádan*, 'to breathe', 'to cavil': *ḥads zádan*, 'to conjecture'.

§ 226. *Dáshtan, dár* (داشتن-دار), 'to have', 'to hold': *án-rā lázim dáshtan*, 'to require, have need of, that'; *ín ámr-rā márúz dáshtan* (= *árz kardan*), 'to represent this matter humbly'; *tashríf dáshtan*, 'to be at home', 'to be present' (polite style).

§ 227. *Andákhtan, andáz* (انداختن-انداز), 'to cast', 'throw': *ráh andákhtan*, 'to let (one) go', 'to set (him) on his way'; *ta'wíq* (*ta'khír*) *andákhtan*, 'to postpone (a thing)'; *názar andákhtan* (*afkándan*) *bi, bar*, 'to cast a glance upon'.

§ 228. Other common expressions are the following:

Ráng ríkhtan, 'to feign', 'pretend'.

taghyír dádan, *tabdíl kárdan*, *mubáddal sákhtan* } to change, alter (trans).

ávaz namúdan (*kárdan*), to change, exchange.

ūrā dalálat kardan, to guide him.

ān súkhan-rā dalálat kardan, *mudállal namúdan* } to prove that statement.

ta'ṣír (*áṣar*) *kárdan* (*dáshtan*) *bar*, to make (leave) an impression on.

árz kárdan, to state (politely), to say, to represent.

auqátash tálkh shud, he was angry, he was put out.

báz ístádan az, to desist from.

qaṭ' i názar kárdan az (*bar*), to glance briefly at, pass on from.

dást shústan az, to wash one's hands of (a thing).

áibí (*báki*) *ná-dárad*, it does not matter; it is pretty good.

(*bi-*) *dár ráftan*, to run away, escape.

bar án and kih, they will have it that, they assert that.

qā́il bar ín hástand, they assert this (that . . .), they acknowledge.

tā́j-rā bā sár az dást dā́d, he lost both his crown and his life.

fúrṣat ghanī́mat shamúrdan (*dānístan*) to take advantage of the opportunity.

sáfaratān khúsh guẓásht? did your journey turn out well?

ū́rā qarā́r dādan, to appoint him, station him (at a place).

bā ū qarā́r dā́dan, to make an agreement with him.

árẓ i bándeh-rā bí-rasā́nd, listen to what I wish to say.

(*pas* or) *á̆qab nishástan*, to retreat (said of troops).

(*pas* or) *á̆qab nishā́ndan*, to repulse (an army).

á̆tash (*tíshnagí*) *rā furū́ nishā́ndan*, to quench a fire (thirst))

riẓā́ bi-ín dā́d kih, he consented to this, that.

zabā́n gushū́dan, to open one's mouth, begin to speak (*polite*).

dahā́n gushū́dan (*bāz kardan*), to open one's mouth (*rude*).

(*dar*) *khúb būdan*, to be asleep.

(*bi-*) *khúb ráftan* (*tashrī́f búrdan*), to go to sleep.

súkhan hanū́z bar zabā́nash bū́d kih, while he was yet speaking.

hanū́z az ḥárf zádan fárigh ná-shudeh bū́d kih, he had hardly finished speaking when . . .

án súkhan-rā bar zabā́n i khúd hárgiz já̆rí ná-mí-sázam, I never permit myself to use that expression.

cháshm dū́khtan bar, to fix one's eyes on.

rákht az khúd bírū́n kárdan, to put off one's garments.

súkhan rā́ndan (= *ḥárf zádăn*), to speak.

futū́ḥā́t ū́rā dást dā́d, he gained some victories.

á̆n shákhṣ ín chī́z-rā á̆sh i dar hamjū́sh sā́khteh ast, that fellow has made a hash of this matter.

ḥárakat kárdan, to set out, start on a journey.

ʿá̆zim i Ṯahrā́n bū́dan, to be bound for Ṯehrán.

taválllud yá̆ftan, to be born.

kā́m rā́ndan, to flourish, prosper.

ḥúkm rā́ndan, to rule, govern.

ū́rā barā́yi kasí ʿaqd bastand, they betrothed her to some one.

Notes.

Gúl i gulâb (now *gúl i súrkh*) a rose.
badr, the full moon.
zarîr, blind.
'ajúzeh (for Ar. *'ajúz*), an old hag: (here the world is so called).
farîfteh, deceived = enamoured.
maqbúlán, persons accepted (by God).
kúnamat = *turā mi-kunam*.
ṭarîqat, religion. [confessor).
pîr, a religious guide (father-
mashâhîr (Ar. pl. of *mashhúr*) eminent persons.
ṣalâḥ dânistan (*dān*), to see fit.
mutavállid, born.
kaifiyyat, state of affairs.
má'ní, design: statement.
iqdâm namúdan, to venture.
Jazîratu 'l'Árab, Arabia, Mesopotamia. [ment.
maqárr i ayâlah, seat of govern-
júr'at, daring, a daring deed, presumption.
bi 'ishq giriftár, enamoured.

In this and some other Stories the words in brackets are in explanation of the more difficult phrases which precede them in the text.

Exercise 53.

حکایتِ چهاردهم

زنی بود گریه منظر و بنهایت زشت روی — اورا برای کوری عقد بستند و بناکتش در آوردند (اورا بکوری دادند) روزی زن بشوهرِ خود گفت افسوس که این صورتِ من چون آفتاب و رخسارهٔ من چون گُلِ گُلاب از چشمِ تو پوشیده است — جمالی دارم بی نظیر و جبینی چون بدرِ مُنیر — اَلغرض اورا نابینا دانسته لافِ حُسنِ خود میزد — مَردِ ضریر (کور) جوابش داد که اینقدر گزاف وبیهوده مگوی اگر تو جمالی داشتی دردستِ منِ نابینا نمی اُفتادی — حاصلِ مطلب — عجوزهٔ دُنیارا چون مردم بینا (ازقبیلِ انبیا و اولیا) از نظر انداخته اند ناچارپیشِ کوران (کَوردِلان) لافِ حُسنِ خود میزند و دلِ ایشانرا فریفتهٔ خویش میسازد — اگر جمالی میداشت پیغمبرانِ راهبر و مقبولانِ صاحِب نظر آنرا قبول مینمودند — قطعه —

نصیحتی کَنُمت یادگیر و درعمل آر — که این حدیث زپیرِ طریقتم یاداست

عَجُوزهٔ دُرستیٔ عهد ازجهانِ سُست نِهاد — که این عَجُوزه عَروسِ هَزار داماد است

Translation 54.

Sapor is one of (*az*) the eminent (*pl.*) of rulers. Regarding his descent and bringing up many fables are related. They say that his mother was a daughter of Ardavân (Artabānus), and they relate that she wished to poison Ardashîr in revenge for (of) her father. Ardashîr, having obtained information of this design, handed over the young woman to a minister (*vazîr*) that he might put her to death, but the minister did not see fit to slay her. When her son was born, having named him Sapor he busied himself, as was right (*kamâ yánbaghî*), in taking care of him (*bi-ta'áhhud i ḥâl i ú*). After a time, when Ardashîr shewed regret at not having an heir, the minister explained the state-of-affairs. The king, being delighted with this statement, desired to know whether Sapor was (is) really his offspring or not. He commanded that, having brought Sapor along with some children of the same age as he was (*hamsâl i ú*) into his presence, they should engage in a game-with-balls (*gûybâzi*). During the game a ball fell near the king's throne. Not one of the boys ventured to fetch it except Sapor, who boldly coming forward (*qádam i jalâdat pîsh nihâdeh*) carried off the ball. The king, glancing towards the minister, knew that that-very-one (*hamân*) was (is) the prince. Finally, the first war that Sapor undertook (*kard*) was with Ẓaizan, one of the chiefs of the Arabs. While Sapor was in Khurāsân, taking advantage of the opportunity, Ẓaizan, having seized upon Arabia, fortified the fortress of Kházar and made it his seat of government. When Sapor became aware of this daring-deed and marched an army in that direction, Ẓaizan's daughter, having become enamoured of Sapor, through a promise of (becoming) a princess of the king's *ḥaram*, plotted treachery against (*bâ*) her father and brought his life and rule to destruction (*má'raẓ i halâk*). The treachery of this vile-deed (*khibâsat*) having [become (*âmadeh*) forbidding] hindered Sapor from keeping (*îfâ-y i bi-*) his agreement, instead of (that that he should seat) seating the damsel on the throne and (in) the palace (*kâkh*), he handed her

over to the executioner that he might cause her to-be-dragged to the plank [for laying dead bodies upon to be washed] and the grave (*khāk*) and award (*rasānad*) to her the recompense (*kaïfar*) of the deed, as was her due (*sazā*).

Twenty-eighth Lesson.

Parsing.

§ 229. The best method of Parsing may be a matter of opinion to some extent; but in Persian all that is really necessary is to give such particulars as are given in the subjoined parsing of the first few sentences of Story XV., which story is appended to this lesson. As the question of gender does not affect grammatical relations in Persian (except indeed sometimes with *Arabic* nouns and adjectives, § 154), it is unnecessary to mention gender at all, except perhaps with such Arabic words. The singulars of any Arabic broken plurals that may occur should be mentioned, and the parts of all Irregular Verbs (Infinitive and Root).

§ 230. (*Story XV., first few sentences parsed*).

Shákhṣí { *shákhṣ*; noun, nominat. sing. (Ar. Pl. *ashkhāṣ*) subj. of *búd*. / *í*; affix, denoting indefinite article.

búd: 3rd Sing. Pret. Indic. Act. of Intrans. Verb *búdan*, *básh* (*búv*), agr. with its subj. *shakhṣ*.

ḥilehsáz; compd. Adj. (*ḥíleh*, trick, and *sāz*, rt. of *sákhtan*, *sāz*, to make), positive degree; part predicate of sentence, qualifying *shakhṣ*.

í; *izáfeh*, joining two adjectives.

daghābáz; compd. Adj. (*daghá*, deceit, and $\sqrt{bāz}$ of *bákhtan*), posit. degree; part predicate of sentence, qual. *shakhṣ*.

Rúzí { *rūz*: noun, obj. sing. (governed by *dar* understood). / *í*: affix, denoting indefinite article.

az; preposition.

khāneh; noun, obj. sing., governed by prep. *az*.

birún; adv., qualifying *ámad*.

ámad; 3rd. Sing. pret. Indic. Act. intrans. of *ámadan* (*āy*), agreeing with *ū* understood (referring to *shakhṣ*).

va; conj.

gúft; 3rd. Sing. pret. Indic. Act. trans. of *gúftan* (*gūy*), agreeing with *ū* understood.

kih; conj.

ágar; conj.

Khudāvánd; noun, nom. Sing., subject of *'ináyat kúnad*.

i; *iẓáfeh* (prep., gov. *'álam*).

'álam; noun, obj. Sing. (Ar. pl. *'álamín*, regular), gov. by *iẓáfeh*.

amrúz; adv. (*in*+*rūz*), qualifying *'ináyat kúnad*.

yák; numeral (cardinal) Adj., qualifying *áshrafi*.

áshrafi; noun, obj. Sing., gov. by (*or* direct object of) *'ináyat kúnad*.

bi-; prep.

man; Pers. Pronoun, obj. Sing., gov. by *bi-* (*or* indirect object of *ditto*).

'ináyat; noun in composition with *kúnad* (Ar. pl. *'ināyát*, regular).

'ináyat kúnad; Compound Verb, trans., 3rd Sing. Pres. Subj. Act. of *'ináyat kárdan*; agreeing with its subject *Khudāvánd* (subj. after *ágar* denoting uncertainty).

kúnad; 3rd Sing. Pres. Subj. Act. trans. of *kárdan* (*kun*) etc. (*as above*).

do; numeral (Cardinal) Adj., qual: *qarán*.

qirán; noun, obj. Sing., gov. by (part of direct object of) *khairát mí kunam*.

i; *iẓáfeh*, prep.

ánrā { *án*; demonst: Adj., obj., sing., gov. by *rā* (*or* part of direct object of *khairát mí kunam*). *rā*; Postposition.

dar; prep.

ráh; noun, obj. Sing., (gov. by *dar*).

i; *iẓáfeh* (prep.).

ú; Pers. Pron., obj. Sing., gov. by *iẓáfeh*.

khairát, noun (Ar. Pl. of *khaïreh*, regular), in composition with *mí-kunam*.

khairát mí-kunam; Compound Verb., trans., 1st Sing. Pres. Indic. Act., (in future sense), agreeing with *man* understood.

mí-kunam; 1st Sing. Pres. Indic. Act. trans. of *kárdan* (*kun*), etc. (as above).

Exercise 55.

حکایتِ پانزدهم

شخصی بودحیله سازِ دغاباز روزی ازخانه بیرون آمدوگفت که اگر خداوندِ عالم امروز یك اشرفی بمن عِنایت کُند دو قِرانِ آنرا در راهِ اوخیرات میکنم ناگاه در اثنای راه یك اشرفی بدستش اُفتاد خوشنود شُد چون خیراتْ دادنِ دو قِران دردِلش گذشت روبسوی آسمان کرد وگفت — عُجَبْ مردِ بی اعتباری بوده‌ام که ازاوّل اشرفئ بدسِکهٔ قلب که دو قِران کمترمی ارزد مرا داده اند و عوضِ خیرات وضع نموده این رابگفت وئ کارِخویش رفت — حاصلِ مطلب — بدترین حیله و دغابازی آنست که بُخالِقِ خود نمایند و روزئ اورا بخورند و بازناسپاسی کُنند — بیت — شکرِنعمت نِعمتت افزون کُند — کفر[1] نعمت ازگفت بیرون کند

Translation 56.

In short, after that Shāpūr (Sapor) (had) conquered many of the towns of Mesopotamia (*Jazíreh*), he marched against Nisibis (*Nisibín*): and this stronghold (*qál'eh*) is situated between the Tigris (*Díjleh*) and the Euphrates (*Furát*), and the Empire of Rome and Persia were always at strife (*niza' dáshtand*) about it. Sapor, after subduing Armenia, captured it. And, according to the historians of Persia, when the siege of that fortress was prolonged, Sapor in despair (*'ájiz shúdeh*) commanded his army with-one-accord to ask help and assistance from the Creator (*Ḥázrat-i Bárí*). They say (that), while they were engaged in

[1] Short for *kufr i ni'mat* (to prevent the repetition of the *ni'mat*), 'ingratitude.'

humiliation and supplication, a wall of (from) the fortress fell. After the capture of Nisibis he marched towards the Byzantine dominions (*mamālik i Rūm*), and in that country numerous victories were gained by him (*ūrā dást dād*). He took the Emperor of Byzantium (*Qaïṣar i Rūm*) captive and appointed another person (*mard*) to that important office (*amr*). The first act of the new Emperor was to conduct Sapor to Antioch (*Anṭākiyyeh*), which in those times was the capital of the (Caesars) Emperors of Byzantium, and to hand over that city to be plundered (*bi bād i tākht va tārāj dād*): and he returned with immense booty and many slaves (*sarārī*). But a serious reverse (*ṣádameh*) came upon his army through (*az*) one of the nobles of Byzantium. The historians of Persia have not recorded the defeats that befel his armies at the end (*avākhir*) of his reign. According to their statement, Sapor, having in prosperity flourished for 31 years, built numerous cities after the war with the Byzantines (*Rūm*): two of that number (*jumleh*) he built- and-called (*banā nahād*) by his own name; one *Nishābūr* in *Khurāsān*, which is still among (*az*) the important cities, and the other *Shāpūr* near *Kāzarūn* in *Fārs*.

Twenty-ninth Lesson.

Notes on Polite Conversation.

§ 231. The Persians are naturally a most courteous people, and the rules of etiquette (*nishást va barkhāst*) are numerous and are most rigorously observed among them. It does not lie within the scope of the present work to treat of these, except in so far as they concern the language used in polite intercourse; but the student, if he visits Persia, should carefully notice the conduct of native gentry in these matters, and early acquire the rules observed in connexion, e. g., with the *qalyān*, the reception of guests, etc. We have already (§ 48) pointed out the fact that the speaker should occasionally use certain expressions of humility regarding himself and of respect for the person with whom he is conversing. These words

(which may be termed Submissives and Honorifics), when they are nouns, often take the place of the Personal Pronouns both in speaking and writing. Their use is abundantly illustrated in the Conversations and in the Letters contained in the Appendix.

The use of the Personal Pronoun of the First Person Singular (*man*) should not be indulged in too freely; it is better (when a pronoun or its equivalent is really needed at all) to employ one of the Submissives instead (*Vide* Conversation XXV). It will, however, be noticed, that, in some of the Tales given in the present book, certain persons use *man* of themselves even when speaking to a king. One reason for this is that in writing the older style permits the use of *man*, *to*, etc., where in conversation it would not now be allowable to employ them. Another reason is that, in addressing a king, to speak of oneself as *bándeh*, *ḥaqīr*, etc. would not indicate *sufficient* humility!

§ 232. A speaker should often preface a remark with the words *árẓ mī-shavad* (*árẓ mī-kunam*) *bi-khídmat i* (*sarkár i*) *shumá*, or *bi-khídmat i janáb i 'álí árẓ mī-shavad* (*mī-kunam*). Politeness requires the person addressed to interject in an undertone the words *mī-farmāid*, which implies that he deems the verb *farmúdan* more suitable to the dignity of the speaker. In referring to the auditor's remarks a speaker must use *farmúdan*; as, *chinán kih al'án farmúdid*, "as you have just said". Similarly from courtesy extensive use is made of compound verbs one element of which is this same verb *farmúdan*: as, *áyā in kitáb-rā mulāḥizeh* (*muṭála'eh*) *farmúdeh id?* "Have you read this book?" But the speaker must *never* use this verb of himself, nor, of course, must he employ *tashríf āvárdan* (*búrdan*, *dáshtan*) regarding himself. In giving an order, even the Shāh of Persia would not say to the lowest of his attendants, *Man túrā* ***ḥúkm*** *kárdam*, "I commanded you", nor would he use the equivalents *ámr namúdan*, *farmán dádan*, as Europeans often do. He would say *gúftam*, though in speaking to a third person he might use words implying command, e. g. *Man úrā bi án*

kár ma'múr sákhtam, "I commanded him to do that." The use of *ḥukm kárdan* and its equivalents in giving orders conveys to Persian ears an impression of the speaker's arrogance or of his ignorance.

§ 233. In enquiring whether a person has comprehended what one has said to him, the use of the word *fahmídid*, "Did (= do) you understand?" is not permitted by courtesy. The proper word to employ is *múltafit* (literally "attentive"); as, *Áyā árz i bándeh-rā múltafit shúdid?* "Do you understand what I say?" The expression (*áyā*) *yáftid?* is also sometimes used in the same sense.

§ 234. When a visitor wishes to depart, courtesy requires him to ask permission to do so before rising from his seat. This he does by saying *Murákhkhaṣ mí-farmāid?* or *Murákhkhaṣ am?* The proper reply to this is *Bi-ín zúdi tashríf mí-barid?* or, to a man of great importance, *Bi-panáh i Khudá*. The guest, when actually going, says, *Khaíli záḥmat dádam* or *Bi-niháyat muzáḥim shúdam*, to which the host replies, *Khaíli kkẓúsh ámadid, in shā'a'llāh zúd bár i dígar tashríf mí-āvarid*. The guest answers *Iltifát i shumá* (*janáb i ʿáli*) *ziyád*: *Khudá ḥáfiẓ*. The host answers *Khudá ḥáfiẓ i shumá*, and accompanies him to the door, unless he sends a son instead. The visitor often declines this attention, but the host insists on it, saying *ḥátta'l báb*, "as far as the door." The proper reply to this is *Tasqíṭu 'lādáb baína'laḥbáb*, "Ceremonies fall down between friends," i. e. "No ceremony between friends."

Other matters of importance will be learnt from the Conversations and from attention to the usage of educated Persians. Attention to such matters is absolutely necessary, unless the student wish to gain a reputation for ungentlemanly conduct.

Notes.

Mann, a weight (7½ or 15 lbs).
pāk, clean (= completely).
zághan, a kite (bird).
mazárratashān, the injury which they inflict.

Exercise 57.

حکایتِ شانزدهم

شخصی صد منّ آهن پیشِ دوستی امانت گذاشت و بسفر رفت — چون مراجعت نمود مالِ خودرا باز خواست — آن دوست درمالِ امانت خیانت کرده بود — گفت که آهنِ ترا درگوشهٔ خانه نهاده بودم موشها گرد آمدند و پاك بخوردند — آنشخص تعجّب کرد و هیچ نگفت — روزِ دیگر باز آمد و گفت — من بسفر میروم و میخواهم که دیگر باره مالِ خودرا نزدِ تو امانت نِهَم بشرطِ آنکه تو بمحا فظتِ آن مشغول شوی — دوستِ خائن بهزار زبان استمالت کردوگفت که بجان درحراستِ آن خواهم کوشید و بمنّتِ تمام ازوی وعده خواست که شب بضیافتش رود — چون آنشخص بخانه اش در آمد ویرا بجای صدربنشاند وپسرانِ خودرا پیشِ رویش آورد تا رسُومِ دوستی و یگانگی را بیشتر بجای آورده باشد شخصِ مذکور بعد از تناوُلِ طعام اجازتِ رفتن خواست وپسرکوچکِ اورا مخفی برداشت و ببرُد — آندوست تمام شب درجُستجوی پسرِ خود پریشان میبود و روزنیز در آن سَرگردان و حیران بهیچ جاسُراغِ پسررا نیافت — ناچار بخانهٔ آنشخص رفت و حالِ خودرا عرض کرد — آنشخص گفت که چون ازخانهٔ تو مراجعت کردم آوازِگریهٔ طفلی را بر آسمان شنیدم گویا زَغنی بچهٔ آدمی‌را بچنگال گرفته پرواز میکرد — دوستِ خائن گفت مگردیوانه شدهٔ زَغن چگونه میتواندبچهٔ آدمی را ببَرد — آنشخص گفت خاموش باش جائی که موش صد منّ آهن بخورد زَغن نیزبچهٔ آدمیرا میتواندبرُد — دوستِ خائن دانست که حال چیست گفت اندیشه مکن که آهنِ را موش نخورده است — آنشخص گفت توهم بیفکر باش که بچهٔ ترا زَغن نبرُده است — الغرض آهن را باز داد و بچهٔ خویشرا گرفت — حاصلِ مطلب — بامردُم مکّارِ دغاباز جهةِ دفع مضرّتشان

فریب و حیله کردن جایزاست وَنه برای تجلبِ منفعت — بیت —

باش درعالمِ زِهریك هوشیار — جای گُل گُل باش جای خار خار

Thirtieth Lesson.

Some Persian Proverbs.

§ 235. The Persians, like most other nations, have a large number of proverbs, some of which are very expressive. Our limits prevent us from giving more than a few of the most important of these. But the student who wishes to pursue the subject further will find it well treated of in a volume entitled جامعُ ٱلتمثیل. Not a few of the proverbs there given, however, are now obsolete, as the volume was composed some centuries ago: but the following and many others are still in constant use.

European Equivalent.	*Persian.*
(1) Out of sight, out of mind.	(۱) ازدِل برود هر آنکه ازدیده برفت
(2) The darkest hour is just before the dawn.	(۲) اُمیدها در نا اُمیدیست
(3) What the heart thinks the tongue speaks.	(۳) آنچه در دیك است بچمچه میآید
(4) A widow's mite.	(٤) از درویشان برگِ سبزی
(5) If God be for us, who can be against us?	(٥) اگر یار اهل است کار سهل است
(6) Let bygones be bygones.	(٦) آن دفتر گاو خورد
(7) Take your chance when you can.	(۷) این گوی و این میدان
(8) He is as well known as the Devil himself. (Il est connu comme le loup blanc).	(۸) از کُفرِ ابلیس مشهورتر است

(9) Out of the frying-pan into the fire. (۹) از باران زیر ناودان گریخت

(10) He's a skinflint: he is close-fisted. (۱۰) آب از دستش نمی چکد

(11) As well be in for a sheep as a lamb. (۱۱) آب که ازسر گذشت چه یك نیزه چه صد نیزه

(12) Cut your coat according to your cloth. (۱۲) پارا بآندازهٔ گلیم باید دراز کرد

(13) He has caught a Tartar. (۱۳) باخرس در جوال رفته

(14) With the most brazen impudence. (۱٤) پوستِ سگ را بروی خود کشیده

(15) He hasn't got a leg to stand upon. (۱۵) پا درهوا حرف میزند

(16) Where there's a will there's a way. Little strokes fell great oaks. (Petit à petit l'oiseau fait son nid). (۱٦) پرسان پرسان میشود رفت تا چین

(17) No rose without a thorn. (۱۷) کسی که گل میخواهد باید منّتِ خار بکشد

(18) Carry coals to Newcastle. (۱۸) بلقمان حکمت آموزی چه حاجت

(19) Make hay while the sun shines. (۱۹) تا تنور گرم است نان توان بست

(20) Honesty is the best policy. (۲۰) تا مار راست نشود بسوراخ نرود

(21) Slow and steady wins the race. (۲۱) تا شب نروی روز بجائی نرسی

(22) Self-praise is no commendation. (۲۲) تعریفِ خود کردن پنبه خائیدنست

(23) Words once spoken cannot be recalled. (۲۳) تیری که ازکمان بیرون جست دیگر برنمیگردد

(24) Virtue is its own reward. (۲٤) ثواب راه بخانهٔ خود میبرد

(25) You can't draw blood from a cabbage. (۲۵) ثمر از درختِ بید نباید جُست

(26) To kill two birds with one stone. (۲٦) چه خوش بُودَ که بر آید بیك کرشمه دو کار

(27) He is caught in his own trap. (۲۷) چاه کن همیشه درچاه می اُفتد

(28) Spare the rod and spoil the child. (۲۸) چوب از بهشت آمده است

(29) The nearer to Church the farther from grace. (۲۹) چراغ پای خودرا روشن نمیسازد

(30) You can't see the wood for the trees. (۳۰) چندان سمن است که یاسمن پیدا نیست

(31) Never look a gift horse in the mouth. (۳۱) جائیکه نمك خوری نمکدان مشکن

(32) Business is business. (*Kākā* is a vulgar word in Shīrāz for a *brother*. Elsewhere it means only a *negro*, which meaning it often has in Shīrāz also). (۳۲) حساب حسابست و کاکا برادر

(33) When Greek meets Greek, then comes the tug of war. Set a thief to catch a thief. (۳۳) حریف حریفِ خودرا می شناسد

(34) No use striving against fate. (۳٤) خُدا کشتی آنجا که خواهد بَرَدَ — اگر ناخُدا جامه از تن درد

(35) Though the mills of God grind slowly, yet they grind exceeding small. (۳۵) خدا دیرگیرِ سخت‌گیر است

(36) They that live in glass houses shouldn't throw stones.
(٣٦) خانهٔ پُر شیشه را سنگی بس است

(37) Too many cooks spoil the broth. What's everyone's business is nobody's business.
(٣٧) خانه که دوکدبانو باشد خاك تا زانو باشد

(38) He is in his last gasp. (Il n'y a plus d'huile dans la lampe).
(٣٨) خانه روشن میکنند (یعنی نمرش بآخر رسیده است)

(39) He has hit the right nail on the head.
(٣٩) خرِخودرا از پُل گذرانید

(40) He doesn't know a hawk from a handsaw.
(٤٠) خر و گاورا ازهم فرق نمیگذارد

(41) Death is the brother of sleep.
(٤١) خواب برادرِ مرك است

(42) Let the cobbler stick to his last.
(٤٢) کارِ هر بزّ نیست خرمن کوفتن

(43) One touch of nature makes the whole world kin. (Es muss von Herzen gehen, was auf Herzen wirken will.)
(٤٣) دل بدل راه دارد

(44) He is a greedy fellow, he wants whatever he sees.
(٤٤) دلکی دارد زیبا هرچه دید میخواهد

(45) He is in doubt what to do.
(٤٥) دل دل میکند (یعنی مُتردّد خاطِر است)

(46) No use crying over spilt milk.
(٤٦) دستك بزنید که هر چه بردند بردند

(47) When the steed is stolen shut the stable door.
(٤٧) دریکه نداری دربان چه میکنی

(48) Walls have ears.
(٤٨) دیوار گوش دارد

(49) The pot calling the kettle black.
(٤٩) دیك بدیك میگوید که تو تو سیاه است

(50) One can't make war with rose water.

(٥٠) در دعوا حلوا قسمت نمیکنند

(51) Every man is innocent till his guilt is proved. (First catch your hare.)

(٥١) دزدِ نگرفته پادشاه است

(52) A slight loss is a great one to a poor man.

(٥٢) درخانهٔ مور شبنمی طوفانست

(53) Better late than never. (Festina lente.)

(٥٣) دیرآی و دُرُست آی

(54) His room is better than his company.

(٥٤) دوری و دوستی

(55) Fortune is fickle.

(٥٥) دُنیا همیشه بیك قرار نمیماند

(56) That is a very difficult task.

(٥٦) راه باریك است وشب تاریك و منزل بس دراز

(57) You can't make a silk purse out of a sow's ear.

(٥٧) روستائی اگر ولی باشد — خِرس در کوه بوعلی باشد

(58) Nītĕre, parve puer, quicunque nitēre cupis.

(٥٨) رنج بکش تا بگنجی برسی

(59) Can two walk together except they be agreed?

(٥٩) روحرا صحبتِ ناجِنس عذابیست الیم

(60) A penny laid by for a rainy day.

(٦٠) زرسفید از برای روز سیاه

(61) There are wheels within wheels.

(٦١) زیرِ کاسه نیم کاسه است

(62) Gentle means are best.

(٦٢) زبانِ خوش ماررا ازسوراخ بیرون میآورد

(63) Silence is golden. Speak when you're spoken to.

(٦٣) سخن تا نپرسند لب بسته دار

(64) He put in his oar where he wasn't wanted.

(٦٤) سر درمیانِ سرها آورد

(65) Diamond cut diamond.

(٦٥) سنگ سنگ را میشکند

(66) Potatoes and point. The miser would skin a flint.

(٦٦) سوداگر پنیر در شیشه میخورد

(67) To buy a pig in a poke. (La nuit tous les chats sont gris.)

(٦٧) شب گربه سمور مینماید

(68) Segnius irritant animes demissa per aurem, quam quae sunt oculis subiecta fidelibus . . .

(٦٨) شنیدن کی بوَدَ مانندِ دیدن

(69) Turn and turn about: turn about is fair play.

(٦٩) آسیا و پشا

(70) One word begets another.

(٧٠) حرف حرف می آورد

(71) One can't believe a single word he says.

(٧١) صدکوزه بسازد که یکی دسته ندارد

(72) He is fond of the sound of his own voice.

(٧٢) صوتِ خودش بگوشِ خودش خوش صدا بوَدَ

(73) As iron sharpeneth iron, so doth the countenance of a man his friend.

(٧٣) صُحبتِ نیکانت از نیکان کند

(74) Two heads are better than one.

(٧٤) صدا از یکدست برنیاید

(75) One must die when one's time comes.

(٧٥) صیدرا چون اجل آید سوی صیّاد رود

(76) Patience and perseverance won a wife for his Reverence.

(٧٦) صبر مفتاحِ کارهاست

(77) One good turn deserves another.

(٧٧) ضیافت پای پس هم دارد

(78) A lucky man may do as he likes.

(٧٨) طالع اگر داری برو به پشت بخواب

(79) He has let the cat out of the bag. All the fat's in the fire.

(٧٩) طشتِ او از بام افتاده

(80) That's a case of the wolf and the lamb. (٨٠) ظالم از مظلوم باشد شکوه چی

(81) His cup is full. (It's all up with him.) (٨١) ظرفش لبریز شده

(82) The fathers have eaten sour grapes, and the children's teeth are set on edge. (٨٢) ظلمِ ظالم بر سرِ اولادِ ظالم میرود

(83) He's been let blood (done out of money). (٨٣) عرق کرده

(84) Qui s'excuse s'accuse. (٨٤) عذر بدتر زگناه می آورد

(85) His sands are just run out. (٨٥) عمرش آفتابِ سرِ کوهست

Exercise 58.

حکایتِ هفدهم

یکی ازسلاطین بمرض سختی مُبتلا گردید — اطبای حاذق ازعلاجِ آن عاجز شدند و اُمیدِ شفا مُنقطع ساختند — روزی فقیری با شاگردِ خود پیشِ سُلطان آمد و گفت که در یکروز پادشاهرا تندُرست میکنم باید که شاه خَلوَت بیاید — ارکانِ دولت بهزار جان ازاین مُژده خوشوقت شدند و پادشاهرا بخلوت بُردند — فقیر در حبسِ دم مشغول شد و بقوتِ جذب مرضِ پادشاهرا بخود در کشید — و چون قالبِ بیجان بیُفتاد شاه تندُرست گشت — پس شاگرد فقیررا بردوش کشیده بخانه بُرد و اورا بریاضت و تزکیهٔ نفس ازآن مرض خلاصی داد — حاصلِ مطلب — تا انسان خودرا در زحمت نیَندازد آسایشِ دیگری ازوی نیاید و تا در عِبادت و ریاضت قدم ننهد و از آسایشِ نفسِ خود در نگذرد بآسودگی سرمدی نرسد — بیت —

رنجِ خود و راحتِ یاران طلب — سایهٔ خورشید سواران طلب

Appendix A.

Arabic Phrases in Constant Use in Persian.

And God is most wise (= and God knows best what is the truth)	وَٱللّٰهُ أَعْلَم
God is most mighty	اللّٰهُ أكبر
To God be praise	لِلّٰهِ ٱلْحَمْدُ *or* ٱلْحَمْدُ لِلّٰه
If it please God	إِنْ شاءَ ٱللّٰه *or* إِنْشاءَ ٱللّٰه
Whatever God may please	ماشاءَ ٱللّٰه
God bless	بارَكَ ٱللّٰه
I ask pardon of God (= God forbid that I should think so)	أَسْتَغْفِرُ ٱللّٰه
In the name of God	بِسْمِ ٱللّٰه
In the name of God the Merciful, the Gracious	بِسْمِ ٱللّٰهِ ٱلرَّحْمٰنِ ٱلرَّحِيم
There is no might and there is no power but in God	لاحولَ ولاقُوَّةَ إِلَّا بِٱللّٰه
O God, O Muḥammad, O ʻAlī (exclamations)	يا ٱللّٰه *or* يا مُحَمَّد *or* يا عَلى
My God (in prayer) (*ilāhī*)	إِلٰهي
Commander of the faithful (*ʻAlī* is so called by the Shīʻehs; the Sunnīs give all Khalīfehs the title)	أَمِيرُ ٱلْمُؤْمِنِين
The Truthful: title of Abū Bakr	الصِّدِّيق
Lord of (Divinely sent) messengers: title of Muḥammad	سَيِّدُ ٱلْمُرْسَلِين
Seal (= last) of Prophets: title of Muḥammad	خاتَمُ ٱلْأَنْبِيا
We take refuge in God from it	نَعُوذُ بِٱللّٰهِ عَنْهُ
Friend of God: title of Abraham	خَلِيلُ ٱللّٰه
(He who) does not die: immortal	لايَمُوت
(That which) is not cut short	لايَنْقَطِع
Uncultivated (ground)	لَمْ يُزْرَع
In person, in essence	بِنَفْسِهِ *or* بِعَيْنِهِ
On this supposition	عَلى هٰذَا ٱلْقِياس
Upon him (her, them two, them) be peace	عَلَيْهِ (عَلَيْهَا — عَلَيْهِمَا — عَلَيْهِم) ٱلسَّلام

Peace be upon thee (greeting)	السّلام عليك
Peace be upon you	سلام عليكم
Upon you be peace (reply)	(عر) عليكم السّلام
May God be pleased with him	(رضر) رَضِيَ ٱللّٰه عنه
God's mercy be upon him (her)	رحمة ٱللّٰه عليه (عليها)
God bless and preserve him	(صلعم) صَلَّى ٱللّٰه عليه وسَلَّم
May his prosperity continue	دامَ إقباله
May his glory be glorious and He is most high (= God most high and most glorious	جلَّ جَلَاله وتَعالَى
In this our day	فى يومنا هٰذا
Founded upon that	بناء على ذالك (= بنا بر آن)
What he owns = his property	ما مَلَك
The person referred to	المُشَارُ إليه
The defendant	المدّعا عليه
In truth, really, indeed	فى الحقيقه
In fact	فى الواقع
Indeed	فى الفعل
What cannot be expressed, ineffable	ما لا كلام
In fine, in short	خلاصه
The moral: in short	حاصِلُ ٱلمطلب (= حاصِلِ مطلب)
In what follows, in future	فى ما بعد
What is between	ما بين
Continuously, continually	على الاتصال
As formerly, as in what precedes	كما فى السّابق
As far as possible	حتّى ٱلمقدور
As is right (comme il faut)	كما ينبغى
In short, finally	القصه
The result, in short	الحاصِل
The object = in fine	الغرض
To the end = et cætera (etc.)	الخ (= الى الآخر *or* الى آخره)

Appendix B.

Arabic Calendar.

Since the Arabic conquest of Persia the Arabic (Muḥammadan) Calendar has been in use in the country for all ordinary purposes. It is a lunar Calendar, the months containing 30 and 29 days alternately. The year consists of 354 days, 9 hours; and its reckoning begins from the *Hijreh* (in Persian *Hijrat*) or *departure* of Muḥammad from Mecca to reside in Medīna, A. D. 622 (18th July, new Style). The year being so much shorter than the Christian, it is not possible to give any English equivalent for the various months, as they begin about 11 days earlier each year. *Ramaẓân* in the present year (A. D. 1901) began on 12th Dec. To find the Christian date exactly corresponding to any Muḥammadan date, it is necessary to express the Muḥammadan date in years and decimals of a year, to multiply these figures by ·970225, and to the product to add 621·54 (Forbes). The result will be right to a day. The Muḥammadan year 1319 began on 20th April, 1901.

Arabic Months.

1.	Muḥarram	١ محرم
2.	Ṣafar	٢ صفر
3.	Rabī'ul avval	٣ ربيع الاوّل
4.	Rabī'uṣṣānī	٤ ربيع الثانى
5.	Jumādiyu'lavval (الأولى)	٥ جمادى الأول
6.	Jumadiyu'ṣṣānī (الأخرى)	٦ جمادى الثانى
7.	Rajab	٧ رجب
8.	Sha'bān	٨ شعبان
9.	Ramaẓān	٩ رمضان
10.	Shavvāl	١٠ شوّال
11.	Ẓu'l Qa'deh	١١ ذوالقعده
12.	Ẓu'l Ḥijjeh	١٢ ذوالحجه

The Christian (Syrian) year is not much used in Persia, but the Arabic forms of the names of the months are:

7. June	٧ حزیران	1. December	١ کانون اوّل
8. July	٨ تموز	2. January	٢ کانون ثانی
9. August	٩ آب	3. February	٣ شباط
10. September	١٠ أيلول	4. March	٤ ادار
11. October	١١ تشرين اوّل	5. April	٥ نيسان
12. November	١٢ تشرين ثانی	6. May	٦ ايار

The old Persian Year.

Since the reform of the old Persian Calendar in 1079 by *Malik Shāh Jalālu'ddīn*, this year begins on the day of the sun entering Aries, the Vernal Equinox. The year consists of 12 months of 30 days each, five being added to Isfandārmuz to bring the number up to 365, and a leap year (*sāl i kabīseh*) being reckoned every fourth year with an additional day. This system of reckoning is now little used, except that its New Year's Day (*Naurūz*) is still the great day for governors entering on their office, and is a festival. The names of the months are:

7. Mihr	٧ مهر	1. Farvardīn	١ فروردين
8. Ābān	٨ آبان	2. Ardī Bihisht	٢ اردی بهشت
9. Āẕur	٩ آذرُ (آذر)	3. Khẏurdād	٣ خورداد
10. Day	١٠ دَی	4. Tīr	٤ تير
11. Bahman	١١ بهمن	5. Murdād	٥ مُرداد
12. Ispandārmuz (Isfandārmuz)	١٢ اسپندارمُز	6. Shahrīvar	٦ شهريور

The Tātār Cycle. (*Sanavāt i Turkī.*)

A Tātār Cycle of 12 years is sometimes used in historical works, e. g. in the *Jahān-gushā-yi Nādirī*. The years are named after certain animals, the words being still used in that sense in Central Asiatic Turkish. The present year 1901 is the second of a new Cycle, and is hence "the year of the Ox". The names with their translation are as follows:

Year of the *Mouse*	١ سِچقان (سِچقان)
〃 〃 〃 *Ox*	٢ اوْی (اوْد)
〃 〃 〃 *Leopard*	٣ بارس (پارس)

Year of the	*Hare*	٤ تُوشقان (تُوشقان)
〃 〃 〃	*Fish* (Crocodile)	٥ بالِق (لُوی)
〃 〃 〃	*Serpent*	٦ يِلان (يَلان)
〃 〃 〃	*Horse*	٧ آت (يُونت)
〃 〃 〃	*Sheep*	٨ قوي
〃 〃 〃	*Ape*	٩ مَيمون (بيچی)
〃 〃 〃	*Cock*	١٠ توخی (تَخاقو)
〃 〃 〃	*Dog*	١١ إيت
〃 〃 〃	*Hog*	١٢ طونغوز (تنگوز)

The year (إيل, *il*) is a solar one, beginning and ending in Spring, 21st March, Vernal Equinox, and is divided into twelve "Mansions", — the twelve signs of the Zodiac. Each entire cycle is called a *muchāl*. (Shaw's "Grammar of the Language of Eastern Turkistān"). The secondary forms given in brackets are more usual in Persian works.

Days of the Week.

Thursday	٥ پنجشنبه	Sunday	١ يكشنبه
Friday	٦ جمعه (آدينه)	Monday	٢ دوشنبه
Saturday	٧ شنبه	Tuesday	٣ سه‌شنبه
		Wednesday	٤ چهارشنبه

Appendix C.

The *Siyāq* Method of Reckoning.

These figures are used in mercantile transactions. The figures denote the number of *dināars* (*vide* App. D). It will be seen that the figures are often hastily written Arabic words for numbers, e. g. the signs for 10; 20; 100; 1,000, 10,000, are evidently the Arabic numbers عشر, عشرين, مئاه, الف and the Turkish تومان (ten thousand) written cursively. The numbers after 10,000 are multiples of that number and are read "twenty *tūmāns*", etc. The units are corruptions of the ordinary Arabic numerals.

Appendix D.

Money, Weights and Measures.

1 *dīnār* (An imaginary coin).

5 *dīnārs* = 1 *ghāz* (an imaginary coin).

10 *ghāz* or 50 *dīnārs* = 1 *shāhi*.

2 *shāhis* = 1 *muḥammadi*

2 *muḥammadis* = 4 *shāhis* = 1 *ábbāsi*.

5 *ábbāsis* = 20 *shāhis* = 1,000 *dinārs* = 1 *Qirān*.

10 *qirāns* = 10,000 *dīnārs* = 1 *tūmān*.

Europeans in Persia generally keep their accounts in *qirāns* (*krāns*) and *shāhis*, or in *tūmāns*, *qirāns* and *shāhis*, though the Banks and merchants express the number of *ghāz* instead of using *shāhis*: thus. "krs. 249/95" means "twenty four tūmāns, nine *qirāns* and ninety-fine *ghāz*: reckoning 20 *shāhis* or 100 *ghāz* to the *qirān*. The number of *shāhis* to the *qirān*, however, varies from time to time. The £ 1-0-0 is now worth a little over 5 tūmāns (about 52 or 53 krāns), but varies in value from day to day. The *qirān* is often called a *riyāl* (the Spanish *real*), often also it is called a *hazār*, being equal to 1,000 *dīnārs*.

Weights.

In Persia liquids and various kinds of grain are *weighed* and not measured.

Nukhūd (a chick-pea).

24 *nukhūd* = 1 *miṣqāl* (about $^1/_6$ of an ounce avoirdupois).

90 *miṣqāl* = 1 *vaqqeh* (about 14 oz avoirdupois).

8 *vaqqeh* = 1 *mann i Tabrīzī* or Tabrīz maund ($7^1/_4$ to $7^1/_2$ lbs.).

2 *mann i Tabrīzī* = 1 *mann i Shāhī* ($14^1/_2$ to 15 lbs.).

4 *mann i Tabrīzī* = 1 *mann i Rai* (about 29 or 30 lbs.).

8 *mann i Shāhī* = 1 *mann i Hāshimī* (abt. 116 lbs.).

50 *mann i Shāhī* = 1 *kharvār* or donkey-load (abt. 725 lbs.).

Measures of Length.

Mūyi shutur (camel's hair in breadth).

Jau (grain of barley).

Angusht (breadth of a finger).

Bahar, length of a thumb-joint, abt. $1^1/_4$ inch.

2 *bahar* = 1 *girih* (knot) = abt. $2^1/_2$ inches.

16 *girih* = 1 *gaz* (*ẓar'*), about 40 inches: (roughly a yard): also called in Turkish an *arshīn*.

Vajab, a span: from tip of thumb to tip of little finger.

Dast, *ẓirā'*, *araj*, a cubit (fr. elbow to tip of middle finger).

1 *qadam*, a pace (about 20 inches = 2 *gaz*).

Baghal, a fathom, from the tip of the middle finger of one hand to that of the other, the arms being extended.

Kalleh, about 5½ feet.

1 *farsakh* (*farsang*, parasang) = 12,000 *qadam* or 6,000 *gaz*, about 3½ or 3¾ English miles. (On their new road from Resht to Ṯehrân, the Russians calculate that 8 versts make one *farsakh*. The Russian Verst is 0·663 of an English mile.)

(Principally from Wollaston.)

Appendix E.

Itineraries.

1. From Enzelli (*Anzalí*) to Tehrân (*Ṯahrân*).

Landing at Enzelli, the traveller goes by boat (4 or 5 hours' journey) up the estuary to Pîreh Bāzār, whence he drives to Resht (about 6 miles). Thence a capital coaching road, recently finished by the Russians, runs to Ṯehrān, By postchaise he can drive to Ṯehrān in 48 hours; using the same horses all the way he will require nearly 7 days.

From Resht (Rasht)	to	Quhdum,	4	farsakhs;	16 miles.
„ Quhdum	„	Rustamābād,	4	„	18½ „
„ Rustamābād	„	Manjîl,	4	„	17½ „
„ Manjîl	„	Pā-yi-chinār,	4	„	13 „
„ Pā-yi-chinār	„	Ṯūzbāshîchāî,	4½	„	
„ Ṯūzbāshîchāî	„	Āḳbābā,	5	„	
„ Āḳbābā	„	Qazvîn,	4	„	
„ Qazvîn	„	Kāvandeh,	4	„	
„ Kāvandeh	„	Qaishlāq,	4	„	
„ Qaishlāq	„	Yangî Imām,	4	„	
„ Yangî Imām	„	Ḥiṣārak,	4	„	
„ Ḥiṣārak	„	Ṣhāhābād,	4	„	
„ Ṣhāhābād	„	Ṯahrān,	4	„	

European hotels are to be found at Resht and at Ṯehrān. On the road between these places there are post resthouses at the stations named above. Caravansarais may also be found.

2. From Tahrān to Iṣfahan.

From	Tahrān	to	Kahrizak	about	4	farsakhs
,,	Kahrizak	,,	Ḥasanābād	,,	4	,,
,,	Ḥasanābād	,,	Qal'eh yi Muḥ. 'Alī Khān	,,	4	,,
,,	Qal'eh M. 'A. Kh.	,,	Kūshk i Nuṣrat	,,	4	,,
,,	Kūshk	,,	Manzariyyeh	,,	4	,,
,,	Manẓariyyeh	,,	Qum	,,	4	,,
,,	Qum	,,	Parsangān	,,	4	,,
,,	Parsagān	,,	Sinsin	,,	7	,,
,,	Sinsin	,,	Kāshān	,,	6	,,
,,	Kāshān	,,	Quhrūd	,,	7	,,
,,	Quhrūd	,,	Bīdāshk (or to Soh, 5 farsakhs)	,,	6	,,
,,	Bīdāshk	,,	Mūrchihkhvār	,,	6	,,
,,	Mūrchihkhvār	,,	Gaz	,,	6	,,
,,	Gaz	,,	Iṣfahān	,,	3	,,

(From Iṣfahān to Julfā is about 2 miles).

3. From Bushire (Abū Shahr) to Iṣfahan.

From	Bushire	to	Burāzjūn	about	7	farsakhs
,,	Burāzjūn	,,	Kunār Takhteh	,,	6	,,
,,	Kunār Takhteh	,,	Kāzarūn	,,	8	,,
,,	Kāzarūn	,,	Miyān Kutal	,,	5	,,
,,	Miyān Kutal	,,	Khāneh Zanyūn	,,	6	,,
,,	Khāneh Zanyūn	,,	Shīrāz	,,	8	,,
,,	Shīrāz	,,	Zarghūn	,,	5	,,
,,	Zarghūn	,,	Pūzeh	,,	5	,,
,,	Pūzeh	,,	Qavvāmābād	,,	6	,,
,,	Qavvāmābād	,,	Murghāb	,,	7	,,
,,	Murghāb	,,	Dehbīd	,,	7	,,
,,	Dehbīd	,,	Khān i Khūreh	,,	5	,,
,,	Khān i Khūreh	,,	Surmak	,,	7	,,
,,	Surmak	,,	Ābādeh	,,	6	,,
,,	Ābādeh	,,	Shulgistān	,,	5	,,
,,	Shulgistān	,,	Yazdikhāst	,,	6	,,
,,	Yazdikhāst	,,	Maqṣūd Bēgī	,,	6	,,
,,	Maqṣūd Bēgī	,,	Qumisheh	,,	5	,,
,,	Qumisheh	,,	Ma'yār	,,	5	,,
,,	Ma'yār	,,	Marq	,,	5	,,
,,	Marq	,,	Iṣfahān (or Julfā)	,,	3	,,

4. From Iṣfahan to Aḥvāẓ (new route).

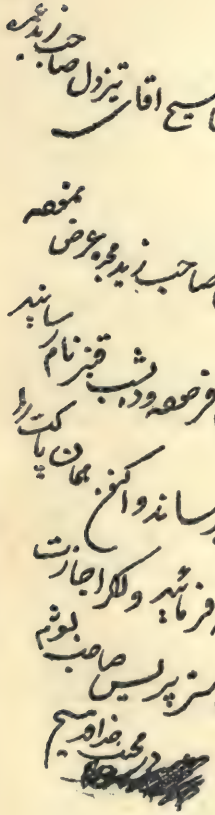
From	Iṣfahān	to	Bistagūn	about	30	Engl. Miles
„	Bistagūn	„	Qahveh-rukh	„	22	„
„	Qahveh-rukh	„	Kharajī	„	18	„
„	Kharajī	„	Ardal	„	22	„
„	Ardal	„	Dōpulūn	„	8	„
„	Dōpulūn	„	Sar i Khyarm	„	16	„
„	Sar i Khyarm	„	Pul i ʻAmārat (Mālvārī)	„	13	„
„	Pul i ʻAmārat	„	Dahdiz	„	12	„
„	Dahdiz	„	Gōdār	„	12	„
„	Gōdār	„	Māl Amīr	„	16	„
„	Māl Amīr	„	Qalʻeh-yi Tūl	„	16	„
„	Qalʻeh-yi Tūl	„	Aʻlā' Khūrshid	„	7	„
„	Aʻlā' Khūrshid	„	Tauleh	„	15	„
„	Tauleh	„	Jāreh	„	9	„
„	Jāreh	„	Khandaq	„	15	„
„	Khandaq	„	Vāʻiz	„	30	„
„	Vāʻiz	„	Aḥvāẓ	„	17	„

(For this Itinerary I am indebted to — Taylor Esq., in charge of the road now being made from Iṣfahān to Aḥvāẓ).

Appendix F.

Persian Letters.

Nr. 1.



Nr. 2.

روح فداک دستخط مبارک در سرافرازی این عبد مرقوم فرمودید که زیارت

فرمودید در هرگاه آن کتاب شکر منظر تمام شده تاریخ نوشته شروع

الحال یک باب از کتاب مستطاب شکر منظر نوشته شده و مابقی دیگر هنوز

نشده و طولانی است تا تمام شود زیرا که ۳۷۰ صفحه دیگر باید نوشته

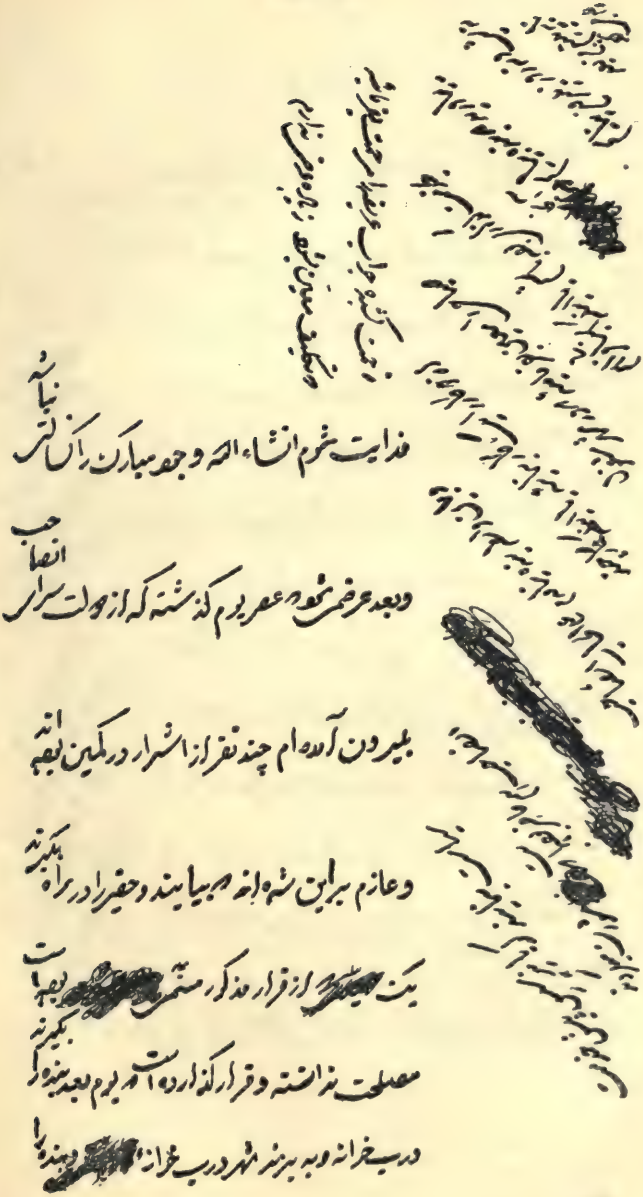
مدت یکماه بلکه بیشتر طول میکشد تا تمام شود شکر منظر هرگاه چنانچه تاریخ آن کتاب

نوشته لازم است باید زودتر نوشته شود همین زمان بفرمائید به بخارا یم در چلفات میرسانند

در باید تاریخ شروع شود تا نوشتن آن کتاب را ترک نفرمود اول تاریخ را بنویسیم هرگاه

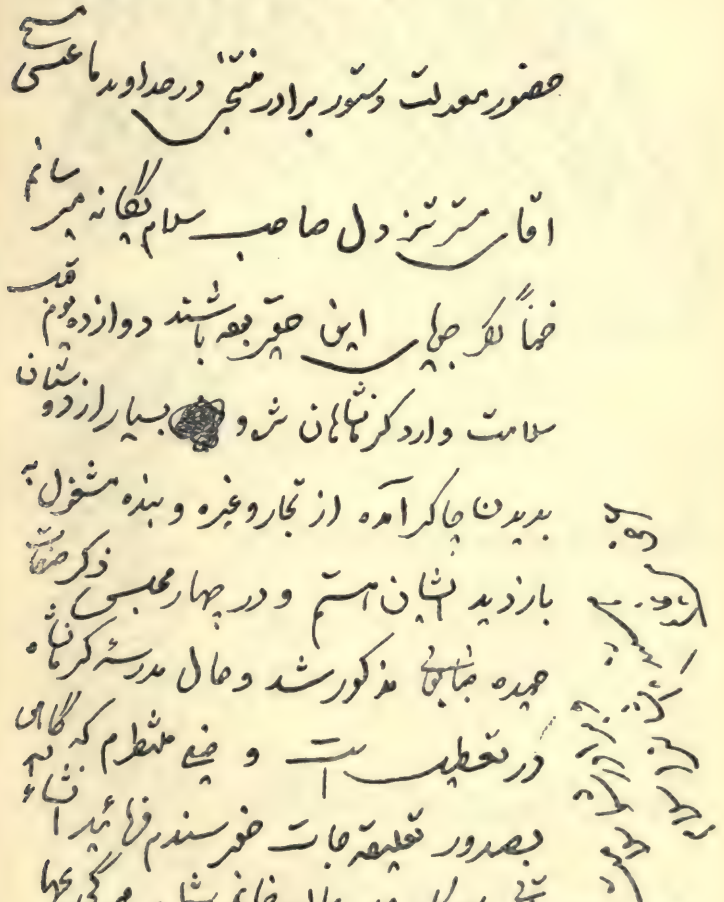
چنانچه اول شکر منظر لازم است نوشته شود در هیچ جواب نفرمائید

Nr. 3.



Nr. 4.

Nr. 5.



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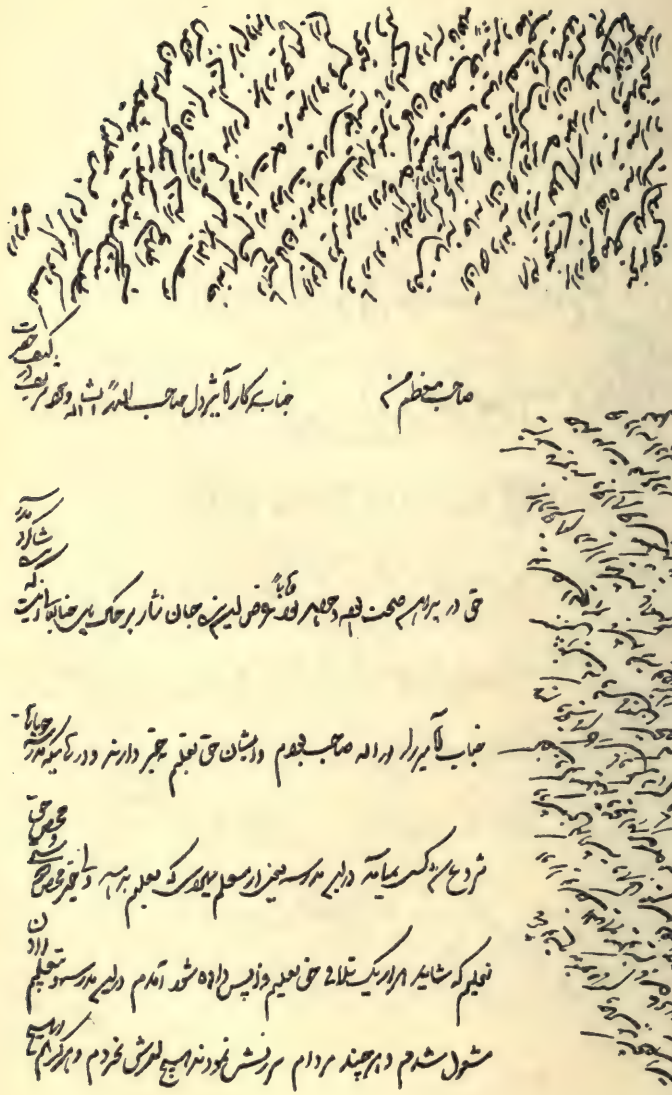


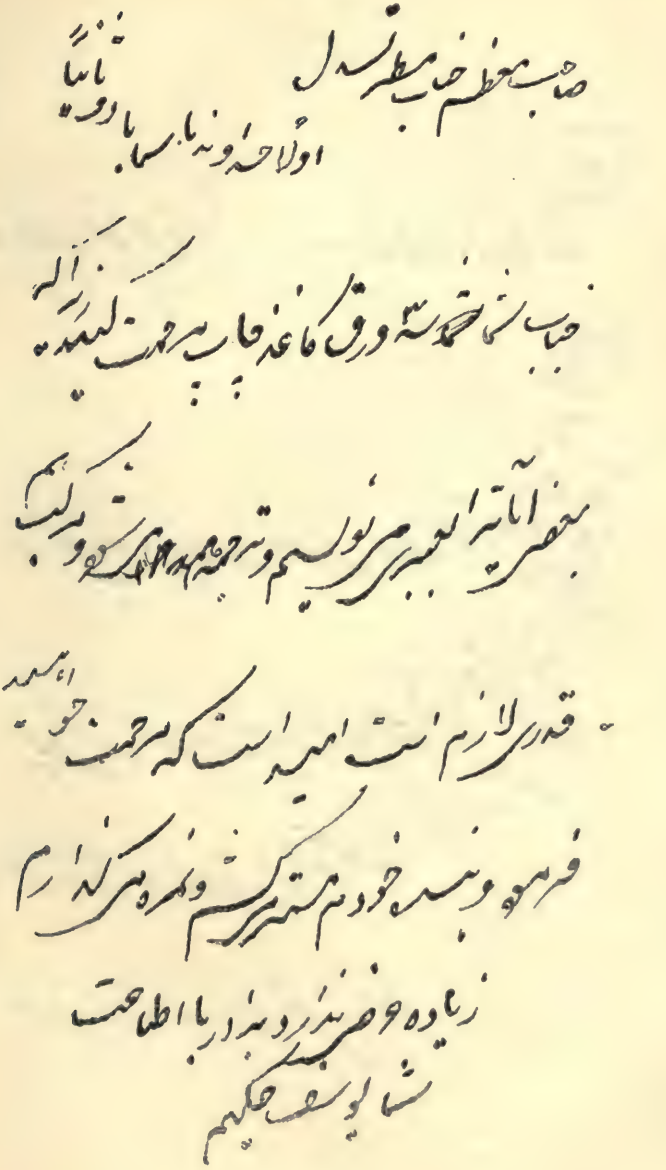
Nr. 7.

Nr. 8.

صاحب عزیزمن امید از عنایت رب خیانست که
در عین صحت و عافیت باشید نامهٔ شما واصل شد
و سندات رسید از شما کمال ممنونیت را دارم و محقق
بدانید که از دستم هرچه برآید در خدمتگذاری دریغ نخواهم
کرد جواب نامهٔ شما را بایست خواهم فرستاد مقصود
از نوشتن این کاغذ آنست که آورندهٔ این نامه
که [redacted] برادر مادر زن من است و آدم
صادق درست کار است و امید وارم که باو را بجائی
نفرمایند و در امورات روحانیه باو کمک و امداد کنید
و باو در خصوص معرفت کتب مقدسه بدلالتی
بکنید و این شخص از [redacted] بجهای
[redacted] از حالات او مطلع است احوالات
او و خانوادهٔ او را [redacted] میرزا ببرسد

[illegible] چون وقت تنگ بود
[illegible] نوشتم والسلام

Nr. 9.



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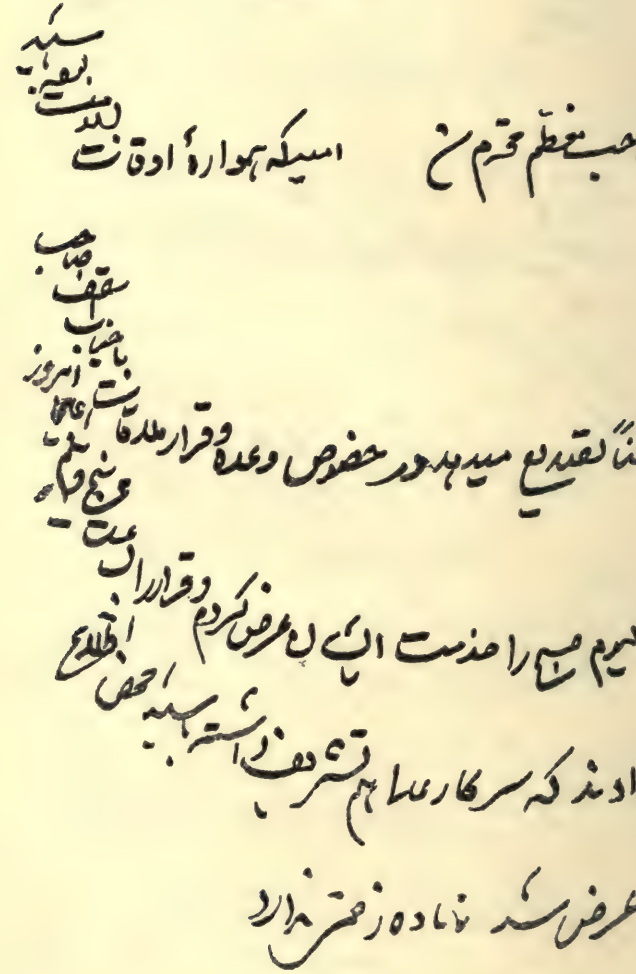

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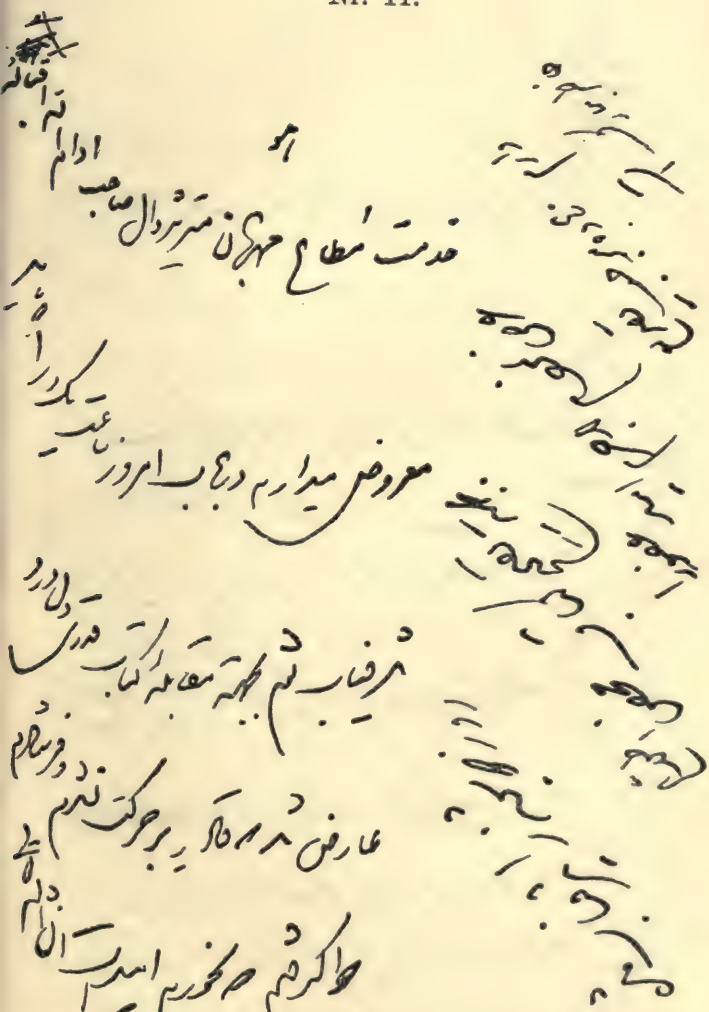

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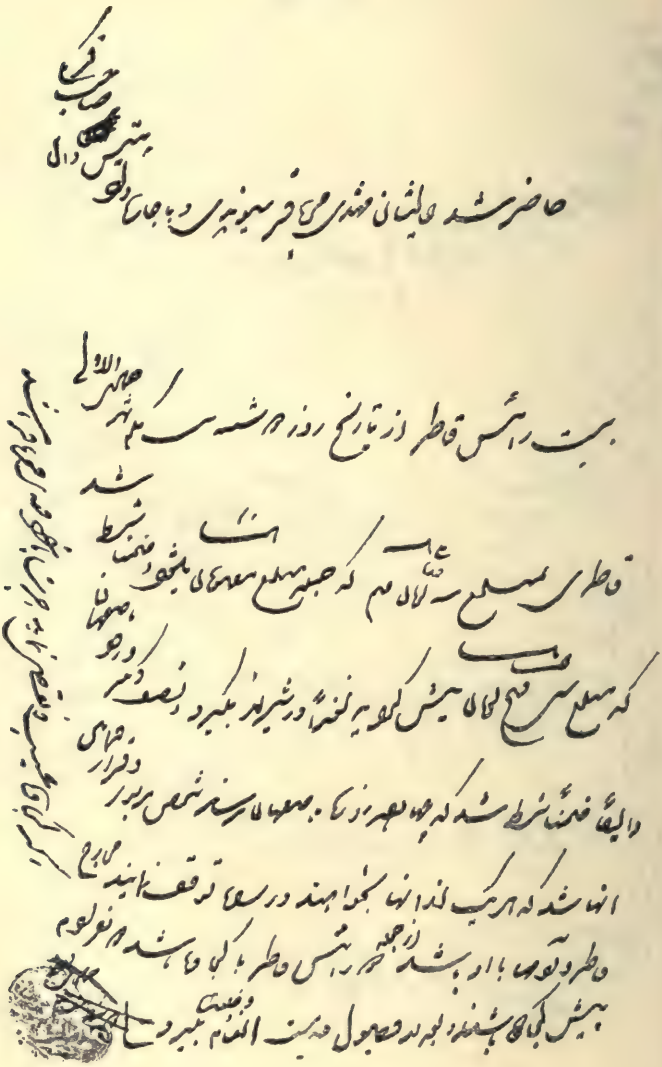

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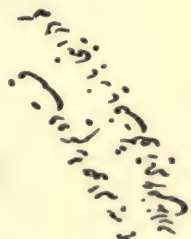

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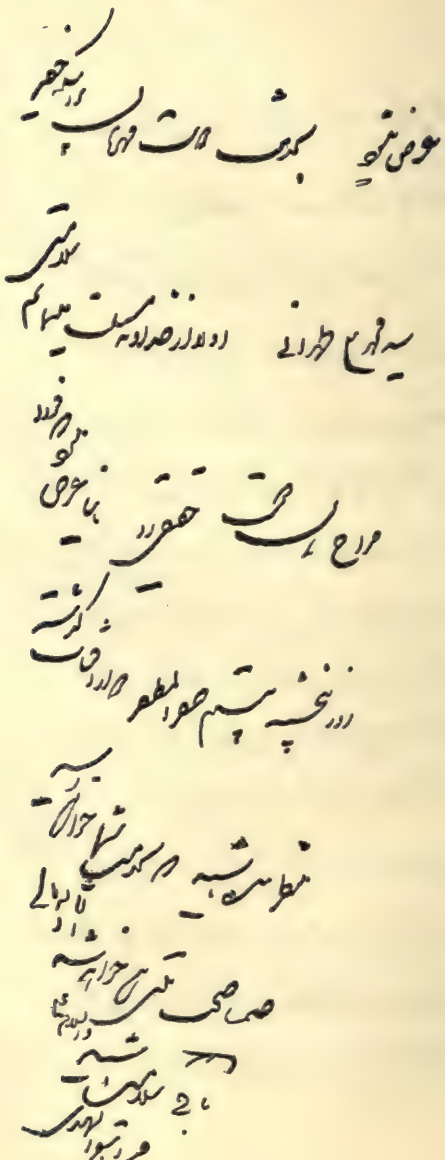

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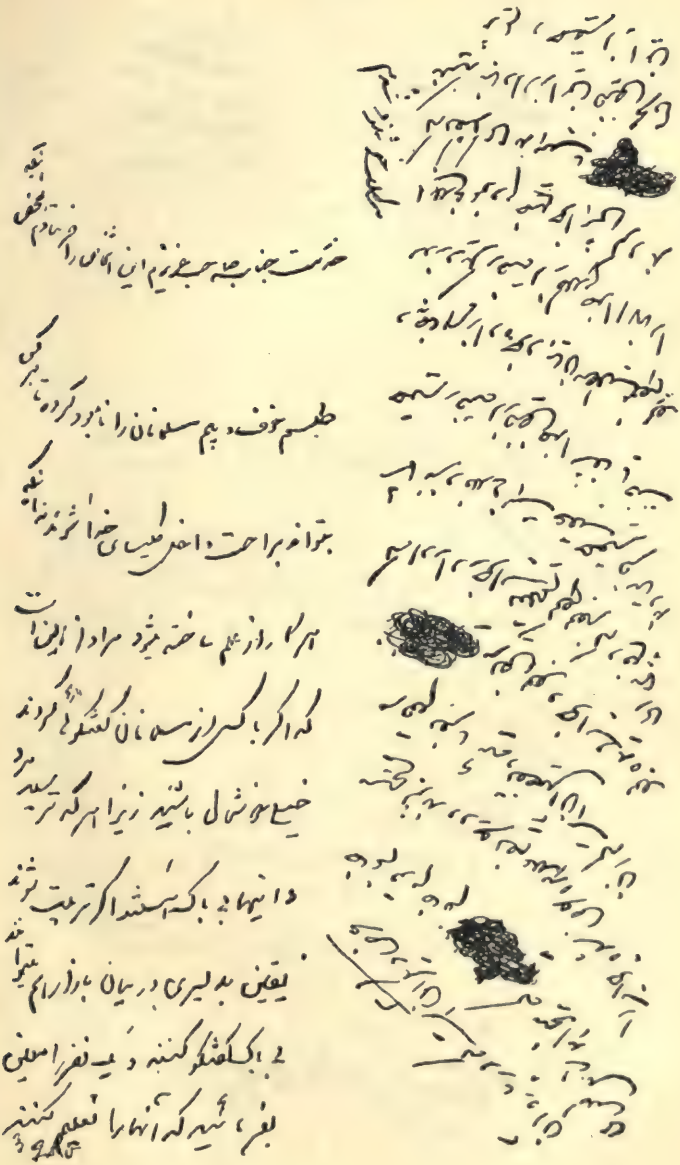

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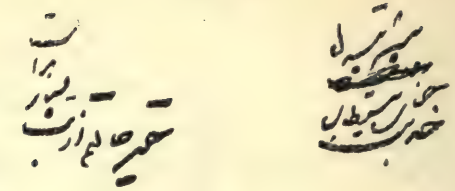

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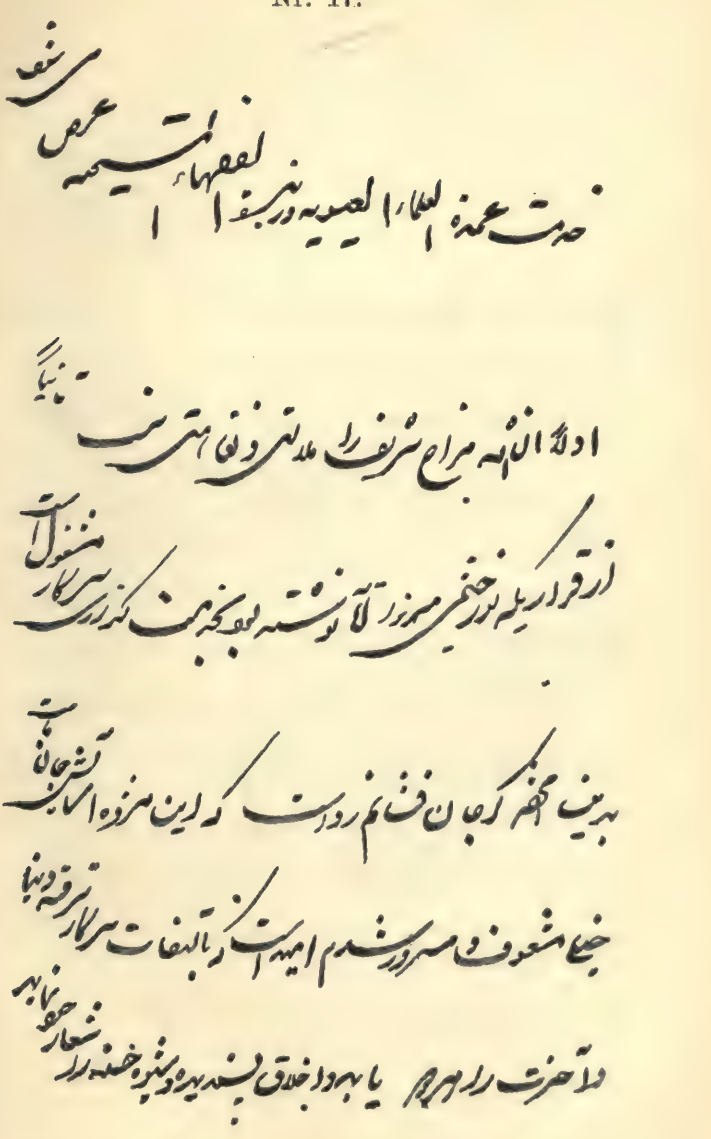


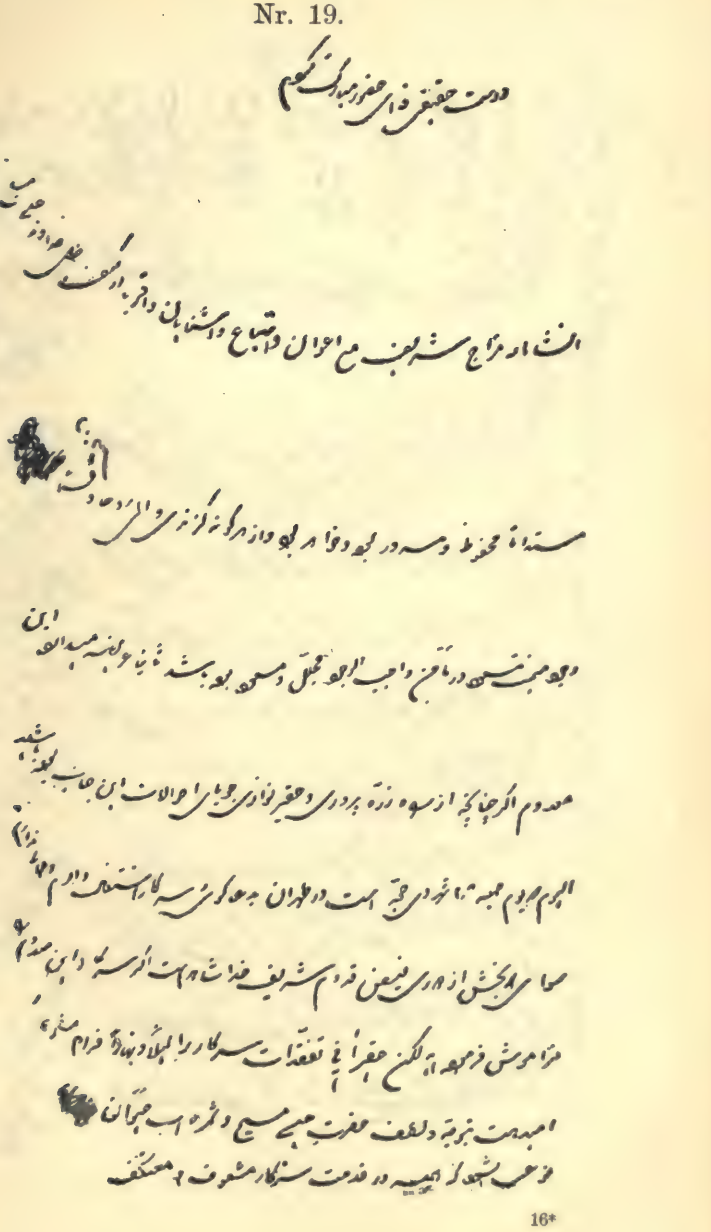
Nr. 18.

هوالحق الذی لا یموت

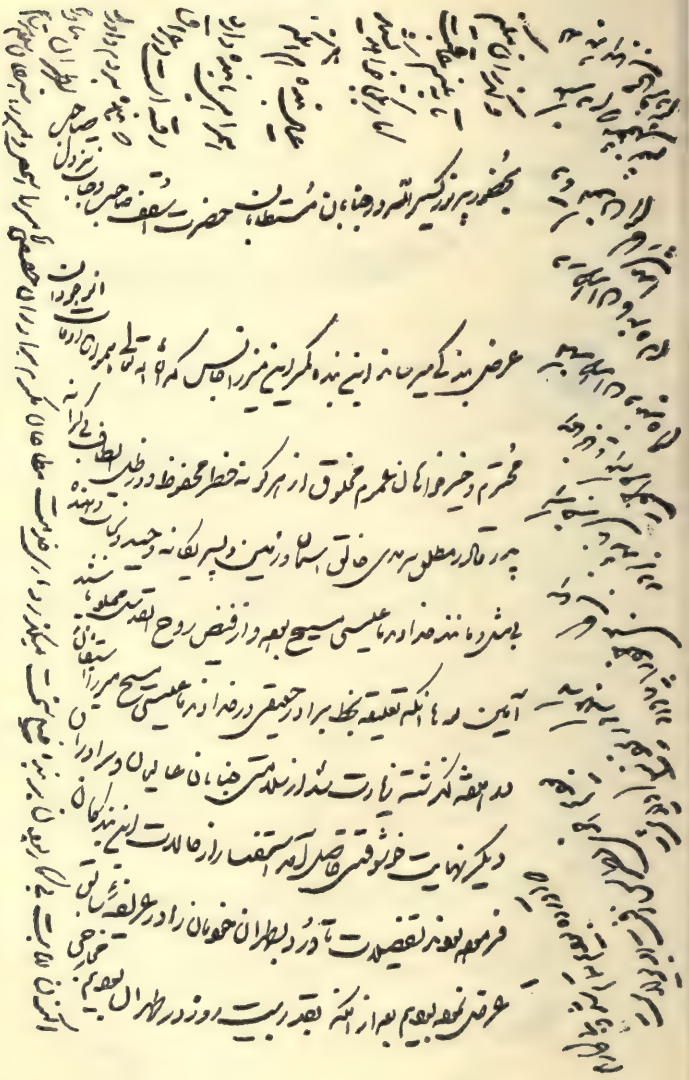
جناب فضیلت نصاب کمالات عالمیانه مواقا نه که از وی خلوص نیت و ظهور عقیدت در چند صفحه نوشته
مرقوم رشته بود بخطه نحویر — از مطالعه آن چون بو ی کلزار حقانیت شنیدیم از آنکه از خطرا بها آزمیدیم و بکلیک
معارف لدنی کلام و بیان بیغرضانه آنجناب چیدیم — بر صحت امر و حقانیت مهمی و جدیت شاه جز معارف
ذو الجلال و جز توحید خدای لایزال نیت تصدیق متن دارم

اما چون آنجناب را از قبیل بعضی از علماء دراران یافت نمیشوندیم که رویه پیشه شان نیست
مطالبی چند در اثبات امر و حقانیت مطلب خود ظاهر میدارند و به شاهد و بینه در قبول آن اصرار مینمایند و اگر کسی
چیزی از ایشان مطالبه خود طلبد بخطه از سوال نمیدهند بلکه آنکه جواب گویند و حجتی بیارند یا شخص را بکینه و تعالی از خود دور
نمینمایند یا کم و زیاد گوش میخوانند و خون او را حلال میدانند و آزاد را بقتل میرسانند و اگر از حجت بحجتش آگاه میکنند
که غیر عربیت دراران کفار این نوع رحمات علاوه بر بیچارگیه و بطلان دین حق و بدنامی خدای مالک مطلق بوده اهم هست
و در اصفهان هم از دین قبیل زیاد هستند البته بلا حظه خواهید
از آنجمله که شما چون آگاه نشسته و بهر طریق راجع که شخص اهتمام و وقوع آن بالتمام نموده و بعهده جنابان چیها دارد و نمیتوانند نتیجه از آن
نتوانند گرفت — لهذا در این چند سطر مکتوبه ظهار و عرضه میدارد بعضی از مقالات هست که حد آن موقوف
بملاقات خود آنجناب است اما چون عجالة وقت بسر بان نیست بعضی از آن را در این ورقه ظهار میدارم حاضر
باستماع بشوید

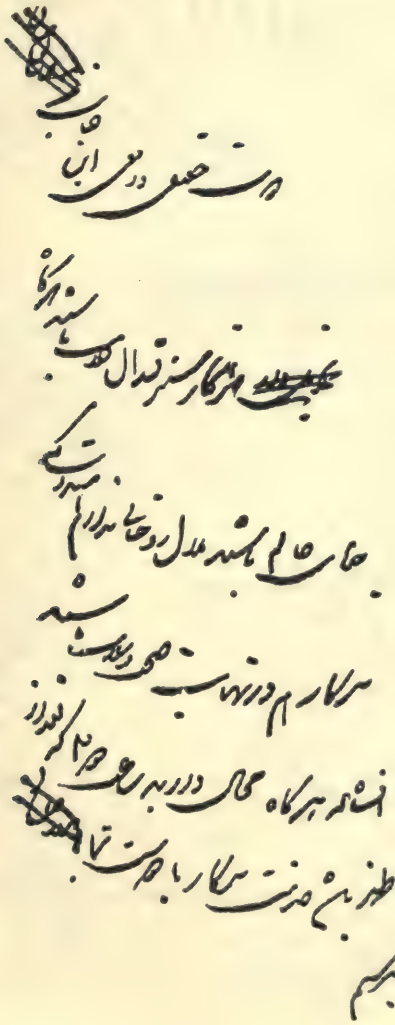
Nr. 19.



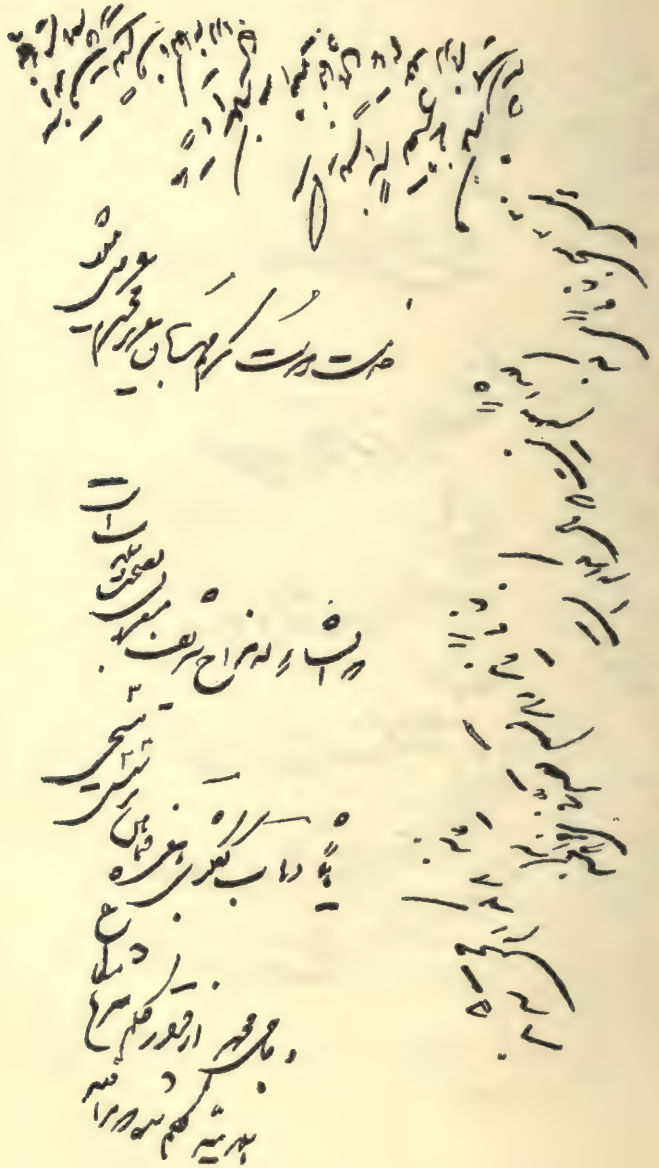
Nr. 20.



Nr. 21.



Nr. 22.



Nr. 23.

A Persian Telegram.

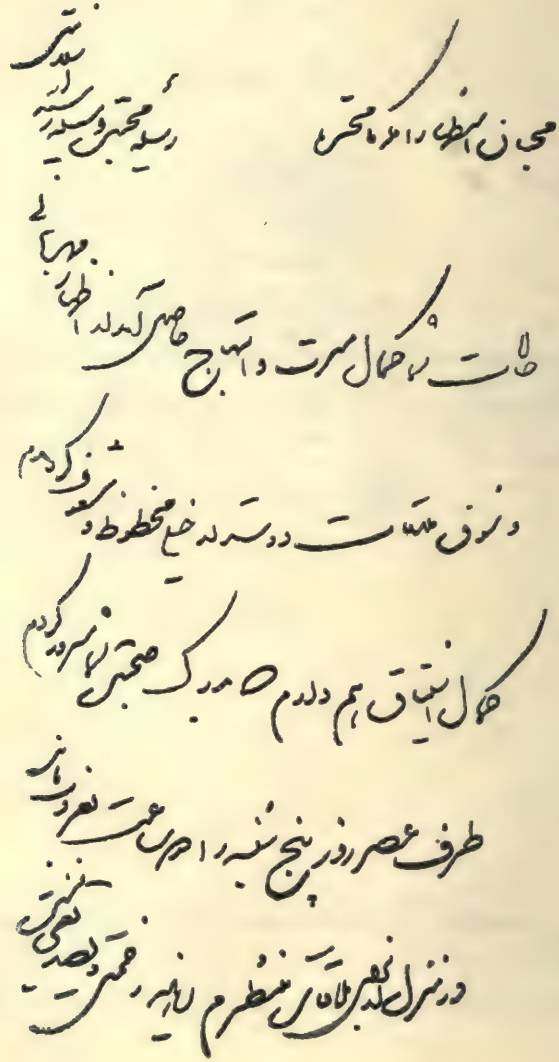
اداره تلگرافی دولتعلیه ایران

نمره	عدد کلمات	تاریخ اصل مطلب			اطلاعات
		روز	ساعت	دقیقه	
ج	۱۰				

ذوالحجه کن جواب توقف تلگراف بیرنت

بواسطه تلگرافخانه	کرفته شد	کیرنده مطلب
تاریخ ٤ شهر رمضان ساعت دقیقه		

Nr. 24.



English-Persian Vocabulary.

Abandon (to), *tark kardan, guẕāshtan (guẕār), vā guzāshtan.*
Abase (to), *past sākhtan, khvār g:*
Abate (to), *kam k:, takhfīf n:*
Abatement, *takhfīf:* (in price) *tanzīl.*
Abbreviate (to), *ikhtiṣār k: mukhtaṣar n:*
Abbreviation, *ikhtiṣār.*
Abdicate (to), *az tāj isti'fā k:, n:*
Abdication, *isti'fā az tāj va takht.*
Abdomen, *shikam* (*dil* vulgar).
Abet (to), *madad k:, kumak k:*
Abhor (to), *nifrat kardan az.*
Abhorrence *nifrat, karāhiyyat.*
Abide (to), *māndan, bi-sar burdan, manzil k:, tavaqquf n:*
Ability, *qābiliyyat, liyāqat, majāl: faẕl.*
Abject, *pasthāl, khvār, ẕalīl.*
Abjure (to), *bar gashteh shudan az, murtadd sh: az.*
Able, *qādir, tavānā; zīrak, zarang.*
Able (to be), *tavānistan, qādir bar-b:*
Ablution, (of hands) *vuẕū,* (whole body), *ghusl.*
Abode, *manzil, khāneh, maskan.*
Abolish (to), *mansūkh k:, mauqūf k:*
Abominable, *makrūh.*
Abominate (to), *nifrat k: az.*
Abomination, *chīz i makrūh.*
Abortive, *bi-fāideh, bi-ṣamar.*
Abound (to), *farāvān b:*
About (concerning), *bar sar, dar bāreh, dar khuṣūṣ;* (around), *girdāgird, daur;* (nearly) *nazdīk, qarīb; taqrīban, takhmīnan.*
Above, *bar bālā, rū, fauq az.*
Above-mentioned, *mazkūr, mazbūr, mushārun ilaih* (*ilaihā*).
Abridge (to), *ikhtiṣār n: k:*
Abridgement, *ikhtiṣār.*
Abroad (to go), *safar k:*
Abscess, *dunbal, gaundali* (vulg.).
Absence, (*ghaibat*), *ghiyāb.*
Absent, *ghāib, ghair-i ḥāzir.*
Absolute, *mukhtār, muṭlaq, bi'l istiqlāl.*
Absolutely, *muṭlaqan.*
Absolution, *maghfirat, āmurzish, 'afv.*
Absolve (to), *'afv k: bakhshīdan, āmurzīdan* (*of God*).
Abstain (to), *ijtināb n: az, kanāreh justan az, parhīz k: az.*
Abstinence, *ijtināb, parhīzkārī.*
Abstruse, *daqīq, mughlaq.*
Absurd, *bīhūdeh, bi-ma'nī, ghair i ma'qūl.*
Absurdity, *bīhūdagī, buṭlān.*
Abundance, *farāvānī, kiṣrat.*
Abundant, *bā-kiṣrat, farāvān.*
Abuse (to), *fuḥsh dādan, dushnām dādan.*
Abuse, *fuḥsh* (verbal).
Abyss, *lujjeh, qa'r, varṭeh.*
Acacia, *gul i abrīshamī.*
Academy, *madraseh, dāru'lfunūn, dāru'lfunūn.*
Accede (to), *riẕā bar — dādan.*
Accent (*Gram:*), *zūr,* (pronunciation), *talaffuẕ.*
Accept (to), *qabūl k:, paẕiruftan.*
Acceptable, *pasandīdeh, maqbūl, manẕūr.*
Access, *dukhūl, taqarrub.*
Accession (to throne), *takhtnishīnī, julūs.*
Accident, *ḥādiṣeh, vāqi'eh, mājarā* [*ittifāq.*

Accidentally, *ittifāqan, sahvan.*
Accompany (to), *hamrāh raftan, hamrāhī k: n:*
Accomplish (to), *bi-anjām rasānidan, tamām k:*
Accord (with one —), *bi-ittifāq.*
According (to), *bar ḥasb, muvāfiq, muṭābiq, bar vifq, banā bar.*
Accordingly, *pas, lihāzā, banā bar in.*
Accountant, *muḥāsib.*
Accountbook, *daftar i ḥisāb.*
Account (to), *pandāshtan (-dār), ingāshtar (-gār).*
Account (bill), *ḥisāb;* (narrative), *qiṣṣeh, ḥikāyat, bayān, naql.*
Accoutrements, *silāḥ* (pl. *aslaḥeh*), *yarāq.*
Accumulate (to), *jam' k:, farāham āvardan, anbār k: andūkhtan (andūz).*
Accumulation, *majmū'ah, majma'.*
Accuracy, *diqqat, durustī.*
Accurate, *durust, ṣaḥīḥ, rāst.*
Accurately, *bi-durusti, ṣaḥīḥan.*
Accursed, *mal'ūn, la'in.*
Accusation, *shikāyat, tuhmat* (false).
Accuse (to), *az (bar) shikāyat k:, āvardan, — rā bi — nisbat dādan;* (falsely) *tuhmat zadan.*
Accuser, *mudda'ī.*
Accustom (to), *āmūkhtan, āmūzānīdan;* (oneself) *'ādat giriftan.*
Ache, *dard, vaj'.*
Ache (to), *dard k:*
Acid, *turush;* (noun) *tīzāb.*
Acidity, *ṭurushī.* [*i'tirāf k:*
Acknowledge (to), *iqrār n:*
Acknowledgement, *iqrār, i'tirāf.*
Acorn, *balūṭ.* [*āshnā.*
Acquaintance, *āshnāī;* (person)
Acquainted (with, to be), *shināKhtan (shināS), āshnāī dāshtan bā* (person): *muṭṭali' būdan, iṭṭilā' dāshtan az* (thing).
Acquiesce (to), *qabūl k: riẓā dādan bi.*
Acquire (to), *ḥāṣil k:, taḥṣīl n: bi-chang (taṣarruf) āvardan:* (learn) *yād (farā) giriftan.*
Acquisition, *taḥṣīl.*
Acquit (to), *ibrā kardan, rihā k:*
Acre, *jarīb.*
Acrobat, *bāzīgar, lūṭi.*
Across, *ān ṭaraf i, ān sū-y-i.*
Act, *kār, 'amal, fi'l.*
Act (to), *'amal (kār) k:, n:*
Action (deed) *'amal;* (battle), *jang, ma'rakeh;* (at law) *murāfa'eh.*
Active, *chālāk, zarang.*
Activity, *chālāki, zarangī.*
Actually, *fi'lan, fi'lfi'l fi'lvāqi'.*
Acute (severe), *sakht, shadīd:* (clever) *zarang.*
Adapt (to), *muvāfiq sākhtan, g:*
Add (to), *jam' zadan* (figures up): *afzūdan bar, ilḥāq n: bar.*
Addition, *iẓāfeh;* (arithmetic), *jam'.*
Address (of letter), *'invān ('unvān).*
Address (to) *mukhāṭab sākhtan, dāshtan* (speaking).
Adequate, *kāfī, muvāfiq, qābil.*
Adhere (to), *chasbīdan (bi, bar), mulṣaq shudan.*
Adherent, *ṭarafdār, tābi'.*
Adhesion, *luṣūq.*
Adieu, *khudā ḥāfiẓ: vidā'.*
Adjacent, *muttaṣil.*
Adjective, *ism i ṣifat.*
Adjoin (to), *muttaṣil būdan.*
Adjourn (to), *ta'khīr andākhtan, ta'viq andākhtan (andāz).*
Adjournment, *daf' u'lvaqt, ta'viq.*
Adjudicate, *faiṣal k:*
Administer (to), *idāreh k:*
Administration, *idāreh, ḥukūmat.*
Administrator, *mukhtār, ḥukmrān:* (of a will), *vaṣī.*
Admirable, *lāiq i ta'ajjub, pasandīdeh, 'ajīb.*
Admiral, *amīru'lbaḥr, daryā-bēgī.*
Admiration, *ta'ajjub.*
Admire (to), *pasandīdan, manẓūr dāshtan.*
Admission (entrance), *dukhūl;* (confession), *iqrār, i'tirāf.*
Admit (to), (let in), *andar āvardan,* (confess), *i'tirāf n:*

Admonish (to), *-rā naṣīḥat k:*
tanbīh n:
Admonition, *naṣīḥat, pand:*
tanbīh.
Adopt (child), *tabannī k:* *pisar khvāndan.*
Adoption (of child), *tabannī,*
pisar khvāndagī.
Adoration, *'ibādat, parastish.*
Adore, (to), *ibādat n:* *parastish k:*
parastīdan, sujdeh k: *sujūd n:*
Adorer, *'ābid, parastish kunandeh:* (lover), *'āshiq, muḥibb.*
Adorn (to), *ārāsteh k:* *muzayyan n:*
Adornment, *zīnat, ārāyish.*
Adroit, *chālākdast.*
Adroitness, *chālākdastī.*
Adult, *bāligh.*
Adulterate (to), *makhlūṭ s:*
Adulterer, *zānī, zinākār.*
Adultery, *zinā, zinākārī.*
Advance (to), *pīsh raftan:* (trans.) *pīsh āvardan.*
Advancement, *taraqqī, sar-afrāzī.*
Advantage, *fāideh, naf', manfa'at, sūd.*
Advantageous, *mufīd.*
Adventure, *mā-jarā.*
Adverb, *ẓarf.*
Adversary, *mukhāṣim.*
Adverse, *mukhālif, munāqiz.*
Adversity, *bad bakhtī, balā, muṣībat.*
Advertise (to), *i'lān d:, k:* *ishtihār d:*
Advertisement, *i'lān, ishtihār.*
Advice, *naṣīḥat, pand.*
Advisable, *munāsib, shāyisteh.*
Advise (to), *naṣīḥat k:, n:*
Advocate, *vakīl.*
Adze, *tīsheh.*
Affable, *mihrabān, karīm.*
Affair, *amr, mu'āmaleh, 'amal.*
Affect (pretend, to), *bahāneh k:,* (to produce effect), *aṣar (ta'ṣīr k:, n:, dāshtan.*
Affection, *muḥabbat, ulfat, 'ishq.*
Affectionate, *muḥibb; muḥabbatāneh, mushfiq.*
Affiance (to), *nāmzad s:*
Affinity, *nisbat, vābastagī.*
Affirmation, *taṣdīq, ījāb; iṣbāt.*
Affirmative (answer), *ījābī.*
Afflict (to), *āzurdeh s:* *ranjānīdan.*
Afflicted, *parīshān-ḥāl, dilgīr, gham-gīn.*
Affliction, *muṣībat, gham, alam, ranj.*
Afraid, *tarsān, khāif.*
Afresh, *az sar i nau, mujaddadan.*
After, *ba'd az, pas, a'qab, pai, dunbāl.*
Afternoon, *ba'd az ẓuhr, 'aṣr.*
Afterwards, *ba'd az ān, minba'd.*
Again, *bāz, dīgar, bār i dīgar, mukarraran.*
Against, *bi-ẓidd, bar* (*bi-*) *khilāf.*
Age, *'umr, sinn:* (old age) *pīrī* (time) *zamān.*
Aged, *pīr, kuhansāl, sālkhvurdeh.*
Agent, *vakīl, gumāshteh, kārkun.*
Agile, *chālāk, zarang, chust.*
Agio, *ṣarf.*
Agitate (distress, to), *parīshān s:* *ashūfteh s:* (to put in motion), *junbānīdan, taḥrīk n:*
Ago, *qabl, pīsh az in.*
Agony, *dard i sakht, ta'allum:* (of death) *naz', jān kandanī.*
Agree (to), *rāẓī shudan, qabūl k:* *qarār dādan.*
Agreeable, *pasandīdeh, dilpasand, maqbūl.*
Agreed, *muttaḥid.*
Agreement, *ittifāq, qarār.*
Agriculture, *zirā'at, kisht kārī, falāḥat.*
Ague, *tab va larz.*
Aid, *madad, kumak, imdād, isti'ānat.*
Aigrette, *jīqeh.*
Aim, *nishān.*
Aim (to), *dīd kardan, qarāvul giriftan.*
Air, *havā:* (tune), *navā, āhang.*
Alarm, *āshuftagī, taḥayyur, tars.*
Alarm (to), *tarsānīdan.*
Alarming, *haulnāk, muhīb.*
Alas! *afsūs, ḥaif, āh.*
Alchemy, *kīmiyā.*
Alcohol, *'araq.*
Alembic, *'anbīq.*
Algebra, *al jabr.*

Alien, *gharīb, ajnabī*; (adj.), *ba'īd* (*az*).
Alight, *pāīn āmadan, nishastan.*
Alike, *barābar, misl, yaksān, naẓīr.*
Alive, *zindeh,* (*zandeh*).
All, *hameh, tamām, jamī', tamāmī.*
Allay, *taskīn dādan.*
Allege (to), *bar ān būdan kih ...*
Allegiance, *iṭā'at, farmānburdārī.*
Allegory, *tamṣīl.*
Alleviate (to), *takhfīf dādan, taskīn n:*
Alleviation, *takhfīf, taskīn.*
Alley, *kūcheh:* (with trees) *khiyābān.*
Alliance, *mu'āhadeh.*
Allow (to), *guẓārdan, guẓāshtan* (*guẓār*), *iẓn* (*ijāzeh*) *dādan.*
Allowable, *ravā, ḥalāl, mujāz.*
Alloy, *āmīzish, bār.*
Allude (to), *kināyeh k: az.*
Allusion, *kināyeh, ishāreh, 'ibārat* (*az*).
Ally, *mu'āhid, madadkār, mu'āvin.*
Almanac, *taqvīm.*
Almighty, *qādir i muṭlaq.*
Almond, *bādām.*
Almost, *taqrīban, takhmīnan, ánqarīb.*
Alms, *khairāt, ṣadaqāt* (voluntary): *zakāt* (commanded by Qur'ān).
Aloft, *bālā, farāz, farā.*
Alone, *tanhā, fard.*
Along with, *bā, hamrāh, bi-ittifāq.*
Aloud, *bi-āvāz i buland.*
Alphabet, *ḥurūf i hijā, alif bē.*
Already, *hanūz, tā ḥāl, qabl az īn.*
Also, *nīz, ham, aiẓan.*
Altar, *qurbāngāh, maẓbaḥ.*
Alter (to), *taghyīr dādan, tabdīl k:, ávaẓ k:*
Alteration, *taghyīr, tabdīl.*
Alternately, *naubeh bi-naubeh.*
Although, *agarchih, harchand kih, bā* (*vujūd i īn*) *kih.*
Altitude, *bulandī, irtifā'.*
Altogether, *bi'lkull, kulliyyatan, tamānan.*
Always, *hamīsheh, hamvāreh, paivasteh.*
Amass, *jam' kardan, andūkhtan* (*andūz*).
Amaze (to), *ḥairān s: mutaḥayyir k:*
Amazement, *ḥairat, ta'ajjub, taḥayyur.*
Ambassador, *īlchī, safīr* (pl. *sufarā*).
Amber, *kahrubā.*
Ambiguous, *mubham, mughlaq.*
Ambition, *istikbār.*
Amble (to), *yūrgheh raftan.*
Ambuscade, *kamīngāh.*
Amend (to), *iṣlāḥ* (*taṣḥīḥ*) *k:*, *durust k:.*
Amethyst. *yāqūt i khamrī.*
Ammunition, *bārūt, asbāb i jang.*
Among, *miyān, darmiyān, mābain.*
Amount, *mablagh, jumleh.*
Amputate (to), *burīdan.*
Amulet, *ta'vīz, ṭilism.*
Amuse (to), *tafarruj n:*
Amusement, *tafarruj.*
Analogy, *tamṣīl.*
Ancestors, *ajdād, ābā* (pls. of *jadd* and *ab*).
Anchor, *langar.*
Anchor (to), *langar andākhtan* (*andāz*).
Anchorite, *zāhid.*
Ancient, *qadīm, qadīmī.*
Ancients (the), *mutaqaddamīn.*
And, *va, o.*
Anecdote, *qiṣṣeh, ḥikāyat.*
Angel, *firishteh, malak* (pl. *malāikeh*).
Angelic, *malakī.*
Anger, *ghaẓab, khashm, ghaiẓ.*
Angle, *gūsheh* (*zāviyeh*), *kunj.*
Angry, *ghaẓabnāk, khashmnāk, ranjīdeh.*
Animal, *jānivar, ḥaivān.*
Ankle, *qūzak i pā, ka'b.*
Annalist, *vāqi'eh nigār,* (*vaqāi' nigār*).
Annals, *tavārīkh* (pl. of *tārīkh*)
Annihilate (to), *nīst* (*o nābūd*) *k: ma'dūm s:*
Annotation, *ḥāshiyeh.*
Announce (to), *khabar dādan, ittilā' d: az.*
Annoy (to), *ranjānīdan.*

Annoyance, *ranjish, iẕā, zaḥmat.*
Annual, *sāliyāneh, sanavī.*
Annul, *mansūkh s:, k:, naskh n:*
Anoint, *mash k:*
Another, *dīgar, ghair.*
Answer, *javāb, pāsukh.*
Answer (to), *javāb dādan.*
Ant, *mūrcheh:* (white), *mūryāneh.*
Antelope, *āhū.*
Anterior, *pīshīn, sābiq, muqaddam.*
Antichrist, *Dajjāl.*
Anticipate (to), *sibqat justan bar:* (to look forward to), *intiẓār kashīdan.*
Antique, *antīqeh.*
Anxiety, *andīsheh.*
Anxious, *andīshehnāk.*
Any, *hīch.*
Apart, *judā, 'alā'hiddeh, mufaṣṣal.*
Aperient, *mushil, (kārkun).*
Apologise (to), *ma'ẕarat khvāstan (khvāh).*
Apology, *ma'ẕarat, 'uẕr.*
Apoplexy, *sakteh.*
Apostacy, *irtidād.*
Apostate, *murtadd.*
Apostle, *rasūl, ḥavārī* (of Christ).
Apostleship, *rasālat.*
Apparent, *ẓāhir, huvaidā, āshkār.*
Apparently, *ẓāhiran.*
Appear, *namūdan (namāy), ẓāhir shudan, padīd āmadan (āy).*
Appearance, *ṣūrat, shikl; ẓuhūr.*
Appendix, *ẓamīmeh.*
Appetite, *ishtihā, mail.*
Apple, *sīb:* (of eye) *mardumak i chashm.*
Appoint (to), *mu'ayyan k:, gumāshtan (gumār), muqarrar k:, manṣūb k:* [*ṣab.*
Appointment, *ma'mūriyyat, man-*
Apprentice, *shāgird.*
Approach, *qudūm, taqarrub.*
Approach (to), *nazdīk āmadan (āy).*
Appropriate, *munāsib, shāyisteh.*
Approve (to), *pasandīdan.*
Apricot, *zardālū.*
April, *aprīl, avrīl, nīsān.*
Apron, *fūteh, pīshband.*
Aqueduct, (underground), *qanāt; jūy (jūb,* vulg.).
Arab, *'Arab.*
Arabia, *'Arabistān.*
Arabian, *'Arabī.*
Arch (of bridge), *chashmeh: ṭāq.*
Archangel, *firishteh (malak) i muqarrab.*
Archbishop, *raīsu'l asāqifeh* (pl. of *usquf*).
Archer, *tīrandāz.*
Archives, *daftar.*
Ardour, *ghairat.*
Arduous, *mushkil, ṣa'b, sakht.*
Argue (to), *mubāhiṣeh (munāzareh), namūdan, baḥṣ kardan.*
Argument, *baḥṣ, mubāhiseh.*
Arise, *bar khāstan (khīz), pā shudan.*
Arithmetic, *ḥisāb.*
Ark (Noah's), *kashtī-yi-Nūḥ.*
Arm, *bāzū.*
Arm (to), *musallaḥ s:, silāḥ pūshānīdan.*
Arms (weapons), *aslaḥeh* (pl. of *silāḥ*).
Armoury, *silāḥ-khāneh.*
Army, *fauj, sipāh, qushūn, lashkar.*
Around, *girdāgird, daur.*
Arrange (to), *tartīb dādan, murattab s:*
Arrangement, *intiẓām, tartīb.*
Array, *ṣaff-ārāī.*
Arrest (to), *giriftār s:, dastgīr s:*
Arrival, *vurūd.*
Arrive (to), *rasīdan, vārid shudan.*
Arrogance, *takabbur, ghurūr.*
Arrogant, *mutakabbir, maghrūr.*
Arrow, *tīr, sahm* (pl. *sihām*).
Arsenal, *qūrkhāneh, jabbehkhāneh.*
Art, *fann* (pl. *funūn*), *ḥirfat* (pl. *ḥiraf*), *hunar.*
Artery, *shāhrag, shiryān.*
Artful, *ḥīlehbāz, daghābāz, makkār.*
Article (thing), *chīz:* (definite Article), *ḥarf: ma'rifat.*
Articulation, *talaffuz.*
Artifice, *ḥīleh, makr, fīrīb.*
Artificers, *ahl i ṣanā'ī'* (pl. of *ṣanā'at*).
Artificial, *sākhtagī, ja'lī.*

Artillery, *tūb-khāneh.*
Artist, *naqqāsh.*
As, *chūn, chunānkih.*
Ascend, *bālā raftan; ṣu'ūd n:, bar āmadan (āy).*
Ascertain (to), *taḥqīq k: ittilā' yāftan (yāb).*
Ascetic, *zāhid.*
Asceticism, *riyāẓat, zuhd.*
Ascribe (to), *tausīf k:, nisbat dādan bi.*
Ash (tree), *zabān i gunjishk.*
Ashamed, *sharmandeh, sharmsār, khijil.*
Ashes, *khākistar.*
Aside, *bar ṭaraf: bar yak sū.*
Ask, *pursīdan, su'āl kardan: khwāstan (khwāh), ṭalab n:, ṭalabīdan, darkhwāst k:*
Asleep, *dar khwāb.*
Asp, *af'ā'.*
Asparagus, *mārchūbeh.*
Aspect, *ṣūrat, vajh.*
Ass, *khar, ulāgh: ḥimār.*
Assassin, *qātil.*
Assassination, *qatl.*
Assault, *ḥamleh; jūrish; hujūm.*
Assault (to), *ḥamleh k:, hujūm āvardan; yūrish k:* (in war); *bar sar (i fulān) rikhtan.*
Assemble (to, *trans.*) *farāham āvardan, jam' kardan;* (a court, meeting) *mun'aqid s:* (*intr.*) *jam' sh: farāham āmadan (āy);* (a meeting) *mun'aqid shudan (shav).*
Assembly, *majlis, mahfil, anjuman.*
Assent (to), *rizā dādan bi-, qabūl k:*
Assert, *barān būdan kih, bā ta'kīd guftan (gūy).*
Assist, *madad (kumak) k:, imdād n:, i'ānat n:*
Assistance, *madad, kumak, i'ānat, yārī.*
Assistant, *madadkar, mu'āvin.*
Associate, *rafīq, sharīk, hamdam:*
Associate (to, with), *ṣuḥbat k. bā, mu'āsharat k: bā, uns dāshtan bā.*
Association, *sharākat; ṣuḥbat.*
Assuage, *āramīdan, takhfīf k:*
Assume (suppose), *pandāshtan (-dār), ingāshtan (-gār);* (take up), *bar khwud giriftan (gīr).*
Assurance (commercial), *bīmeh:* (confidence), *itmīnān.*
Assuredly, *yaqīnan, ḥaqīqatan.*
Astonish (to), *mutaḥayyir (ḥairān) s:*
Astonished, *ḥairān, mutaḥayyir, ḥairat zadeh, sarāsīmeh.*
Astonishment, *ḥairat, taḥayyur.*
Astray, *gumrāh, sargardān.*
Astrologer, *munajjim.*
Astrology, *'ilm i nujūm.*
Astronomer, *raṣṣād, ahl i hai'at.*
Astronomy, *'ilm i hai'at.*
Asylum (refuge), *panāhgāh, panāh, bast.*
At, *dar, nazd, bi.*
Athlete, *pahlavān, kushtigar.*
Atmosphere, *havā.*
Atom, *ẓarreh.*
Atone (to), *kaffāreh kardan.*
Atonement, *kaffāreh.*
Atrocity, *fasād, satam, zulm.*
Attach (to), *chasbānīdan, vā bastan.*
Attachment, *muḥabbat, ulfat.*
Attack, *hujūm, ḥamleh.*
Attack (to), *ḥamleh burdan, k:*
Attain (to), *ḥāṣil k: bi-darajeh-yi — rasīdan.*
Attainable, *muyassar:* (to be —), *gīr āmadan (āy).*
Attainment, *taḥṣīl, iqtinā.*
Attempt, *kūshish, sa'ī, jidd va jahd, ijtihād.*
Attempt (to), *kūshish k: sa'ī n: jidd va jahd n:*
Attend (to), *mutavajjih būdan, gūsh dādan (giriftan);* (be present), *ḥāẓir shudan;* (wait upon), *khidmat k:,* (the sick), *parastārī n:*
Attendance, *khidmat:* (of the sick), *parastārī.*
Attendant, *khādim, naukar, pīshkhidmat.*
Attention, *tavajjuh, iltifāt.*
Attentive, *mutavajjih, multafit, muvāẓib.*
Attentively, *bi(bā)diqqat.*

Attest (to), *shahādat dādan bi (bar)*.
Attract (to), *kashīdan, jazb n*:
Attraction, *kashish, jazb*.
Attribute, *ṣifat, vaṣf*.
Attribute (to), *kasī rā bi chīzī nisbat dadan, manṣūb k*:
Auction, *harrāj, mazād*.
Audacious, *bā-jur'at, dilīr, dilāvar*.
Audible, *masmū', shinīdanī*.
Audience (the), *ḥāzirīn* (pl. of *ḥāzir*).
Augment (to), *afzūdan* (*afzāy*) *bar, ziyād k*:
Augmentation, *afzūnī*.
Aunt (paternal), *'ammeh*; maternal (*khāleh*).
Augúst, *humāyūn, sulṭānī, a'ẓam*: (Áugust, month), *āgust, āb*.
Auspicious, *nīk-akhtar, nīk-shukūn*.
Austere, *durusht, sakht, mutaʿabbis*.
Authentic, *ṣaḥīḥ, musallam*.
Authenticate (to), *iṣbāt n*: *sābit kardan*.
Authenticity, *ṣiḥḥat va ḥaqqīyyat*.
Author, *muṣannif*: (compiler) *mu'allif*: (cause) *asbāb, muḥarrik*.
Authority, *iqtidār, ikhtiyār, ḥukm*, [*amr*.
Autocracy, *istiqlāl*.
Autocrat, *ḥākim i 'ala'l istiqlāl, (bi'listiqlāl)*.
Autograph, *dast-khaṭṭ*.
Autumn, *pāīz*.
Auxiliary, *muʿāvin, madad kār*: (verb) *fi'l i rābiṭeh*.
Avalanche, *shapeh, bahman*.
Avarice, *ḥirṣ, ṭamaʿ, bukhl*.
Avaricious, *ṭamaʿkār, bakhīl, ḥarīṣ*.
Avenge (to), *intiqām giriftan (gīr)*.
Avenue, *khiyābān*.
Average (on an), *rūyi ham rafteh*.
Aversion, *kirāhat, nifrat*.
Avert (to), *rafʿ (dafʿ) k*:, *radd k*:
Avocation, *shughl, pīsheh, kasb*.
Avoid (to), *ijtināb n*: *az, iḥtirāz k*: *az), parhīz k*:, *dūrī justan (jūy)*.
Awake, *bīdār*.
Awaken (trans.) *bīdār k*:, (intr.) *bīdār sh*:
Aware, *āgāh, multafit, muttaliʿ*.
Away, *dūr, baʿīd*.
Awe, *haibat, nihīb, haul*.
Awful, *haulnāk, muhīb*.
Awning, *sāyabān*.
Axe, *tabar*.
Axiom, *badīheh*.
Azure, *nīlrang, lājavardī*.
Baby, *ṭifl, bachcheh*.
Babyhood, *ṭufūliyyat*.
Bachelor, *'azab, 'arūsī na kardeh*.
Back, *pusht*: (adv.) *bāz, pas, 'aqab*.
Backwards, *pas, bi-'aqab*.
Bacon, *gūsht i gurāz, (i bulbul !)*.
Bad, *bad, sharīr; kharāb*.
Badness, *badī; kharābī; sharr*.
Bag, *kiseh; javāl; mafrash, khurjīn*.
Baggage, *asbāb;* (of army), *buneh*.
Bake, *pukhtan (paz)*.
Baker, *nān-paz, khabbāz, nānvāy*.
Balance (scales), *tarāzū, mīzān, qāpūn*.
Balcony, *mahtābī*.
Bald, *kal*.
Bale (of goods), *basteh*.
Ball (toy), *gūy, ṭup, kurreh*: (cannon) *gulūleh;* (dance), *Mihmānī yi bāl, raqs*.
Bamboo, *nai-yi Hindī*.
Band (music), *mūzikān* (pl): (company) *dasteh*: (tie), *band, rifādeh*.
Bandage, *rifādeh, band*.
Banish (to), *nafī-yi balad kardan; jalā-yi vaṭan n*:
Banishment, *jalāī, nafī*.
Bank (of river), *kanār, lab, sāḥil* (pl. *savāḥil*): (for money), *Bānk*.
Banker, *raīs i bānk*.
Banknote, *askinās*.
Bankrupt, *var-shikasteh*: (to be) *var-shikastan*.
Bankruptcy, *var-shikastagī*.
Banner, *'alam, darafsh, livā*.
Banquet, *ziyāfat, mihmānī*.

Baptism, *ta'mīd.*
Baptist (St. John the), *Ḥazrat i Yaḥyā' yi ta'mīd dihandeh.*
Baptize (to), *ta'mīd dādan*: (to be -d), *ta'mīd giriftan, yāftan.*
Bar (of wood), *tīr, chift, chūb-bast*: (hindrance) *mumāna'at.*
Barbarian, barbarous, *vaḥshī.*
Barbarity, *vaḥshiyyat;* (act), *ẓulm.*
Barber, *dallāk.*
Bare, *barahineh, lukht, 'uryān.*
Barefaced, *bī-hayā, bī-sharm.*
Barefoot, *barahineh-pā.*
Bargain, *mu'āhadeh, mu'āmaleh.*
Bark (of tree), *pūst*: (of dog) *'af'af, 'au'au.*
Bark (to), *'af'af k*:, *'au'au k*:
Barley, *jau.*
Barn, *anbār.*
Barracks, *sarbāz-khāneh.*
Barrel, *pīp*: (of gun), *lūleh.*
Barren (soil), *bī-bar, bī-mīveh*: (woman) *'āqir, nāzād.*
Barricade, *sadd i rāh, sangar.*
Base, *kamīn, past, danī, khvār, furūmāyeh, dūn, ẓalīl, ḥaqīr, shanī'.*
Base (foundation), *bunyād, asās.*
Baseness, *ẓillat, khvārī, pastī.*
Bashful, *bā-ḥayā, sharmsār, khijūl.*
Bashfulness, *ḥayā, sharmsārī, khijālat.*
Basin, *lagan, ṭasht.*
Basis, *bunyād, asās.*
Basket, *sabad, zanbīl.*
Bastard, *ḥarāmzādeh.*
Bastinado, *chūb va falāqeh.*
Bastinado (to), *chūb zadan*: (to be) *chūb khvurdan.*
Bat (animal), *shappareh.*
Bath, *ḥammām*: *ghusl.*
Bathe (to), *ghusl kardan.*
Battle, *jang, kārzār, muqātaleh.*
Battlefield, *ma'rakeh, maṣāfgāh.*
Battlement, *kungureh.*
Bawl (to), *bāng zadan.*
Bay, *khalīj*: (colour) *kahar, kumait.*
Bayonet, *naizeh.*
Be (to), *būdan (bāsh, buv)*; (with passive voice), *shudan.*
Beach, *sāḥil, lab i daryā, kanār.*
Beacon, *manārat, nishān.*
Bead, *dugmeh, muhreh.*
Beak, *minqār.*
Beam (wood), *tīr;* (of sun), *partau, shu'ā'.*
Beam (to), *durukhshīdan, tābīdan.*
Bean, *lūbiyā.*
Bear, *khirs.*
Bear (to), *burdan (bar), bar dāshtan (dār)*; (suffer), *taḥammul namūdan*; (bring forth), *zāīdan, vaz' i ḥaml n*:
Beard, *rish.*
Bearer, *ḥammāl, bārkash.*
Beast, *ḥaivān, jānivar, bahīmeh* (pl. *bahāim*).
Beat (to), *zadan (zan)*, (conquer) *ghālib āmadan bar; ghalabeh yāftan.*
Beautiful, *khvushgil, khvubṣūrat, jamīl, qashang, maqbūl.*
Beauty, *khvubṣūratī, ḥusn, jamāl.*
Because, *zīrā (kih), banā bar īn kih, chirā kih.*
Beckon, *ishāreh kardan.*
Become (to), *shudan (shāv), gardīdan, gashtan (gard)*, (befit), *dar khvur (shāyisteh) būdan.*
Becoming, *sazāvār, shāyisteh.*
Bed, *takht:* (of river) *rūdkhāneh.*
Bedding, *bistar, rakht i khvāb.*
Bedroom, *khvābgāh.*
Bee, *zunbūr i 'asal.*
Beef, *gūsht i gāv.*
Beehive, *kund i 'asal.*
Beeswax, *mūm.*
Beetroot, *chuqundur.*
Befall, *vāqi' shudan, ittifāq uftādan (uft).*
Before, *pīsh, qabl; jilau; muqābil, rū bi-rū.*
Beg, *khvāstan (khvāh), dar khvāst k*: *gadāī k*:
Beggar, *gadā.*
Begin (to), *shurū' k*:, *banā namūdan bi, āghāz k*:, *giriftan (gīr).*
Beginner, *mubtadī.*
Beginning, *ibtidā, shurū', badv, avval.*
Behalf (on), *bi-khāṭir, barāyi, dar bahr i.*

Behave (to), *raftār k:*, *sulūk n:*
Behaviour, *raftār, sulūk.*
Behead (to), *gardan zadan, sar burīdan.*
Behind, *pas, ʿaqab, dunbāl* (vulg.), *pai.*
Behold, *inak, hān*: (to behold), *dīdan* (*bīn*), *tamāshā k:*, *nigarīstan* (*nigar*) *bar, mushāhideh n:*
Being (existence), *vujūd, hastī*: (creature) *makhlūq.*
Belief, *īmān, aqīdeh; iʿtiqād.*
Believe, *īmān āvardan bi* (*bar*); *taṣdīq k:*, *bāvar k:*, *girawīdan.*
Believer, *īmāndār.*
Bell, *zang, jaras.*
Bellows, *minfākh, damzan.*
Belly, *shikam baṭn*: (*dīl*, vulg.).
Belong (to), *māl i — būdan.*
Beloved, *maḥbūb, maʿshūq, dūst dāshteh.*
Below, *zīr, pāīn, furū, taḥt.*
Belt, *kamarband.*
Bench, *nishīman.*
Bend (to) (*trans.*) *pīchānīdan*: (*intr.*) *kham shudan; pīchīdan.*
Beneath, *zīr, pāīn.*
Benediction, *barakat, tabrīk.*
Benefactor, *valī-niʿmat, iḥsān-kunandeh.*
Beneficial, *mufīd.*
Benefit, *faideh; iḥsān; manfaʿat, nafʿ.*
Bent (noun), *righbat, mail*: (adj.) *kaj.*
Bequest (religious), *vaqf.*
Bereave (to), *mahrūm s:*
Berry, *dāneh, ḥabbeh.*
Beseech, *istidʿā n:*, *iltimās k:*, *multamis, b:*
Beside, *dar pahlū-y-i.*
Besides, *ʿalāveh bar*: *ghair az, juz.*
Besiege, *muḥāṣareh n:*, *mahṣūr sākhtan.*
Best, *bihtarīn, aḥsan, afẓal.*
Bestow, *bakhshīdan, ʿināyat farmūdan, arzānī dāshtan, ʿaṭā k:*
Bet (to), *sharṭ k:* (*bastan*).
Betray (to), *khiyānat k:*, *taslīm k:*
Betroth (to), *nāmzad k:*, *manṣūb n:*
Better, *bihtar, khūbtar.*
Between, (*dar*) *miyān, bain.*
Beware (to), *bar ḥazar būdan az, iḥtiyāṭ namūdan az.*
Beyond, *ān ṭaraf, ma varā-yi*: (more than), *ziyādeh.*
Bible, *kitāb i muqaddas.*
Bier, *tābūt.*
Big, *buzurg.*
Bigness, *buzurgī.*
Bigoted, *mutaʿaṣṣib.*
Bigotry, *taʿaṣṣub.*
Bile, *zahreh.*
Bill, *ḥisāb.*
Billet, *raqīmeh, ruqʿeh.*
Billow, *mauj*, (pl. *amvāj*).
Bind (to), *bastan* (*band*); (books), *jild kardan.*
Bird, *parandeh.*
Birth, *tavallud.*
Birthday, *rūz i tavallud.*
Bishop, *usquf*, (pl. *asāqifeh*).
Bit, *pāreh, rīzeh, tikkeh* (vulg.); *luqmeh*: (of bridle), *dahaneh.*
Bite (to), *gazīdan.*
Bitter, *talkh.*
Bitterness, *talkhī.*
Bitumen, *naft.*
Black, *siyāh.*
Blacksmith, *āhingar.*
Blame, *sarzanish, muʾākhaẓeh*: (fault), *ʿaib* (pl. *ʿuyūb*).
Blame (to), *malāmat k:*, *sarzanish n:*
Blanket, *laḥāf, patū*, (for horse) *jul.*
Blaspheme (to), *kufr guftan* (*gūy*).
Blasphemer, *kāfir* (pl. *kuffār*).
Blaze, *sūkhtan* (*sūz*).
Bleed (to, trans.), *khūn giriftan*: (intr.) *khūn āmadan.*
Blemish, *ʿaib, jurm.*
Bless (to), (of God's blessing), *barakat dādan*: (of men), *barakat khwāstan bar, duʿā yi khair kardan barāyi.*
Blessed, *mubārik.*
Blessing, *barakat.*
Blind, *nābīnā, kūr*: blindness, *kūrī, nābīnāī.*
Block (to), *masdūd s:*
Blockade, *muḥāṣareh.*

Blockade (to), *muḥāṣareh k*:
Blood, *khūn*.
Bloodmoney, *khūn-bahā, diyat*.
Bloodshed, *khūnrīzī*.
Bloodthirsty, *khūnkhwār*.
Blossom, *gul*.
Blossom (to), *shikuftan*.
Blot, *dāgh, lakkeh*.
Blot out (to), *maḥv k*: *pāk k*:
Blotting-paper, *kāghaẓ i āb-kash*.
Blow, *ẓarb*.
Blow (to), *damīdan*: *vazīdan*: (a flower), *shikuftan*.
Blue, *nīlrang, ābī*.
Blunder, *ishtibāh, ghalaṭ*.
Blunt, *kund*.
Boar, *khūg*.
Board, *takhteh*.
Boast, *fakhr, gizāf, lāf*.
Boast, *fakhr kardan, lāf zadan, gizāf (guftan)*.
Boat, *zauraq, karajī*.
Body, *tan, jasad*: (dead), *mayyit, lāsh*.
Boil (tumour), *dunbal*.
Boil (to), (*intr.*) *jūshīdan, jūsh āmadan* (*trans.*) *jūshānīdan, jūsh k*: (to cook) *āb-paz k*:
Bold, *dilīr, dilāvar, shujā'*.
Boldness, *dilīrī, dilāvarī, shujā'at*.
Bolster, *bālish, bālīn, pushtī*.
Bolt, *chift, kuland, tamlīk*.
Bomb, *khunpāreh*.
Bombard (to), *ṭūb andākhtan*.
Bond, *rābiṭeh, 'alāqeh*: (document), *tamassuk*.
Bondage, *asīrī, 'ubūdiyyat*.
Bone, *ustukhwān*.
Book, *kitāb* (pl. *kutub*), *ṣaḥīfeh* (pl. *ṣaḥāīf*), *sifr*.
Bookbinder, *ṣaḥḥāf, jildgar*.
Bookseller, *kitābfurūsh*.
Boot, *kafsh, urūsī, chakmeh* (top-boots).
Bootmaker, *kafsh-dūz*.
Booty, *yaghmā, ghanīmat*.
Border, *hāshiyeh, kanār, ḥadd* (pl. *ḥudūd*).
Bore (to), *suftan, sunbīdan, sūrākh k*:
Born, *zāīdeh shudeh, maulud, mutavallid*.
Born (to be), *tavallud yāftan, maulud sh*:
Borrow (to), (an article to be returned), *'āriyeh* (*'āriyatan*) *giriftan*; (money), *qarz giriftan*.
Bosom, *sīneh, āghūsh; baghal*.
Both, *har do*.
Bottle, *shisheh, buṭrī*.
Bottom (of sea), *tah*.
Bough, *shākh*.
Bound (limit), *ḥadd* (pl. *ḥudūd*), *ṣaghīr* (pl. *ṣughūr*), *sarḥadd*.
Bouquet, *dasteh, guldasteh*.
Bow, *kamān*; (rainbow), *qaus, qaus i quzaḥ*.
Bow (to), *salām kardan, ta'ẓīm k*: (to a great man): *ta'āruf k*: (to a friend).
Bowels, *rūdeh, aḥshā* (pl. of *ḥashā*), *am'ā* (pl. of *mi'ā'*).
Bowl, *kāseh, jām*.
Box, *ṣandūq, ṣandūqcheh*; (small) *qūṭī, qāb*: (on the ear), *sīlī*.
Box (to), *musht zadan*.
Boy, *pisar, kūdak*.
Brace (pair), *juft*.
Bracelet, *dastband*.
Braces, *shalvār-band*.
Brackish, *shūr*. [*meh*).
Brahman, *Barahman* (pl. *barāhi-*
Braid, *qaiṭān*.
Brain, *maghz, damāgh*.
Branch, *shākh*; (of river), *shu'bat*.
Brand, *dāgh*.
Brandish, *afshāndan*.
Brass, *biranj*.
Brave, *dilīr, dilāvar, shujā'*.
Bravo! *āfarīn, vāh vāh; bah, bah, shābāsh*.
Bray, *'ar'ar kardan*.
Brazier, *misgar* (coppersmith).
Breach, *rikhneh, shikāf*.
Bread, *nān*.
Breadth, *pahnāī, 'arz*.
Break (to), (trans.) *shikastan* (*shikan*), *pāreh k*: (intr.), *shikastan, pāreh shudan*: (string), *gusistan* (*gusikhtan, gusilīdan*).
Breakfast, *nāshtā*.
Breast, *sīneh, bar*: (woman's), *pistān*.
Breath, *dam, nafas*.

Breathe (to), *dam zadan, damidan, nafas kashidan.*
Breeches, *shalvār.*
Breechloader, *tah-pur.*
Breed, *nasl, nižād.*
Breeze, *bād i narm, nasim.*
Brevity, *ikhtisār.*
Bribe, *rushveh.*
Bribe (to), *rushveh dādan*: (to be-d *rushveh khurdan.*
Brick (burnt), *ājur*: (sundried), *khisht.*
Bride, *'arūs.*
Bridegroom, *dāmād.*
Bridge, *pul.*
Bridle, *jilau, dahineh.*
Brigand, *rāhzan, duzd.*
Brigandage, *rāhzani.*
Bright, *raushan; lāmi', tābān, tābandeh.*
Brightness, *raushani, raushanāi, tābish.*
Brimstone, *gūgird, kibrit.*
Bring (to), *āvardan (āvar, ār)*; (-forth), *zāidan*: (-up), *parvardan, tarbiyyat n:* (-back) *bar gardānidan;* (-forward), *pish āvardan, hāzir hardan, ihzār n:.*
Broad, *pahn, vasi', farākh* (wide).
Broker, *dallāl.*
Bronze, *chūdan.*
Brooch, *gul i yakheh, gul i sineh.*
Brook, *jūy* (*jūb* vulg.)
Broom, *jārūb.*
Broth, *āb(i)gūsht, shūrvā.*
Brother, *barādar; akhavi.*
Brother-in-law, (husband's), *barādarzan;* (wife's) *barādar i shauhar.*
Brotherhood, *birādari, ukhuvvat.*
Brown, *būr, gandum-gūn:* (of a horse), *qarah-kahar* (dark-brown); *būr* (light-brown).
Browse (to), *charidan.*
Bruise (to), *kūftan, kūbidan (kūb).*
Brush, *jārūb, pāk-kun, sāfkun.*
Brush (to), *jārūb, kardan* (a room); *pāk kardan* (clothes).
Brushwood, *būteh.*
Brutal, *vahshi, zālim, bi-muruvvat.*
Brutality, *vahshiyyat, zulm, bimuruvvati.*
Bucket, *dalv; satl.*
Buckle, *sagak.*
Buckler, *sipar.*
Bud, *shikufeh, ghuncheh.*
Buffoon, *lūti.*
Bug, *sās: ganeh, malleh.*
Bugle, *shaifūr, shaipūr.*
Build (to), *banā kardan, sākhtan (sāz).*
Builder, *bāni; bannā, mi'mār* (the actual workman).
Building, *'imārat: ta'mir.*
Bull, *gāvi nar.*
Bullet, *gulūleh.*
Bullock, *gāv.*
Bulwarks, *hisār.*
Bunch, *khūsheh; dasteh* (of flowers).
Bundle, *basteh* (a package): *buqcheh* (e. g. of clothes for the wash).
Burden, *bār.*
Bureau, *idāreh, divān, daftarkhāneh.*
Burial, *dafn.*
Buried, *madfūn.*
Burn (to), *sūkhtan (sūz)* (trans. and intr.): *sūzānidan* (trans.).
Burning-glass, *'ainak i ātash-gir.*
Burnish (to), *mujallā sākhtan (sāz), zidūdan, saiqal kardan.*
Burrow, *sūrākh, naqb.*
Burst (to, intr.) *tarakidan, chāk shudan.*
Bury (to), *dafn kārdan, khāk sipurdan (sipār), madfūn sākhtan.*
Bush (a), *būteh: bisheh, jangal.*
Business, *kār, kār va bār, 'amal* (pl. *a'māl*), *shughl, amr* (pl. *umūr*), *giriftāri; mu'āmaleh.*
Bust, *mujassameh.*
Busy, *mashgūl.*
But, *lākin (likin), valākin (valikin) ammā, vali:* (but on the contrary) *balkih.*
Butcher, *qassāb.*
Butt (target), *hadaf, nishāneh.*
Butt (to), *sar zadan(zan).*
Butter, *kareh;* (clarified), *raughan.*
Butterfly, *shāhparak, parvāneh.*

Button, *dugmeh.*
Buy (to), *kharidan, ishtirā n:*
Buyer, *mushtarī.*
By, *az, bi.*

Cabbage, *kalam.*
Cabin (in ship), *uṭāq.*
Cage, *qafas, qafaṣ.*
Cake, *nān i shīrīn.*
Calamity, *āfat, muṣībat* (pl. *maṣāīb*) *balā, ṣadameh, badbakhtī.*
Calculate, *ḥisāb k: shamurdan (shamār).*
Calculation, *ḥisāb, muḥāsabeh.*
Calendar, *taqvīm.*
Calf, *gūsāleh.*
Calico, *chīt, qalamkār.*
Call, (to), *khvāndan, ṣidā (ṣadā) zadan, ṭalab k: (n; dāshtan),* (call on, visit) *barāyi dīdan āmadan*: (to name), *nāmīdan, musammā' s: nām nihādan(nih).*
Calm (adj.), *ārām, āsūdeh:* (weather), *mulāyim*: (noun): *ārāmī.*
Calm (to), *āramīdan.*
Calomel, *jīveh.*
Calumniate, *tuhmat zadan.*
Calumny, *tuhmat, ghībat, buhtān.*
Camel, *shutur.*
Camelion, *būqalamūn.*
Camomile, *bābūneh.*
Camp, *lashkargāh, urdū.*
Camp (to), *chādur (khaimeh) zadan.*
Camphor, *kāfūr.*
Canal, *nahr, jūy*: (underground) *qanāt.*
Cancel (to), *maḥv k: naskh n:*
Candid, *ṣādiq, mukhliṣ.*
Candle, *sham'.*
Candlestick, *sham'dān.*
Candour, *ikhlāṣ, ṣidq.*
Cane, *nai*: *'aṣā.*
Cannibal, *mardum-khvār.*
Cannon, *tūb, tūp.*
Cannon-hall, *gulūleh-yi-tūp.*
Canon, *qānūn, qā'ideh.*
Canopus, *suhail.*
Canopy, *shādurvān, sāyabān.*
Canter (to), *yūrṭmeh raftan.*
Canvas, *karbās.*
Cap *kulāh*: (of rifle), *kulāh i tufang.*
Capability, *qābiliyyat.*
Capable, *qābil.*
Capacious, *'arīz, vasī'; vāsir.*
Capacity (size), *andāzeh, gunjāish*: (ability), *ḥausīleh, qābiliyyat.*
Cape, *ra's, sar.*
Capital (city), *dār u'ssalṭanat, Pā-yi takht*: (stock in trade), *ra'su'lmāl, sarmāyeh.*
Captain, *raīs, nākhudā* (of ship).
Captive, *asīr, maḥbūs, dastgīr, giriftār.*
Captivity, *asīrī, ḥabs, qaid.*
Capture (to), *asīr (giriftār, dastgīr) s.*; *maftūḥ s:*
Car, *kāliskeh.*
Caravan, *kārvān, qāfileh.*
Caravansarai, *kārvānsarā.*
Carbine, *tufang, qarābīneh.*
Carbineer, *tufangchī.*
Carcass, *murdār, lāsh.*
Card (playing), *ganjifeh*: (visiting) *kārt.*
Care, *fikr, tavajjuh; andīsheh*: *khabar, iḥtiyāṭ*:
Care (to), *parvā dāshtan*: (take care of), *nigāh dāshtan, ḥifẓ k*:
Careful, *khabardār, bā-ḥaẓar.*
Careless, *bi-khabar, ghāfil.*
Carelessness, *ghiflat, bi-iḥtiyāṭī.*
Caress (to), *navāzish k:, navākhtan.*
Cargo, *bār.*
Carnage, *khūnrīzī.*
Carnal, *nafsānī; jismānī.*
Carnation, *mīkhak.*
Carpenter, *najjār.*
Carpet, *qālī, qālicheh*: (prayer-carpet) *sajjādeh.*
Carpet (to), *farsh n:*
Carriage, *kāliskeh.*
Carrier, *ḥammāl.*
Carrion, *murdār.*
Carrot, *zardak.*
Carry (to), *burdan (bar);* (out), *bi-'amal (bi-jā) āvardan: vafā k*: (promise).
Cartridge, *fishang.*
Carve, *tarāshidan.*
Cascade, *āb-shār.*
Case (box), *ṣandūq; qūṭī, qāb,*

-dān: (state), *ḥālat, ḥāl, chigūnagī*: (in case) *dar ṣūrat*: (grammar), *ḥālat.*
Cash, *naqd.*
Cashier (to), *ma'zūl kardan.*
Casket, *qūti.*
Cast, *andākhtan* (*andāz*), *afkandan.*
Castle, *qal'eh, ḥiṣn, ark* (citadel); *qaṣr* (palace).
Castrate (to) *ākhteh (khaṣi) k:*
Cat, *gurbeh.*
Catalogue, *siyāheh, fihrist.*
Cataract, *āb-shār;* (in eye) *āb (i mūrvārid).*
Catch (hasp), *chift.*
Catch (to), *giriftan (gīr):* (an infectious disease from one), *bū-yi ūrā giriftan.*
Caterpillar, *kirm i ṣad-pā.*
Catholic (Roman), *kātūlik, pāpavī:* (universal), *jāmi'.*
Cattle, *mavāshi.*
Cauldron, *dīg.*
Cauliflower, *kalam i farangī.*
Causal } (verb), *fi'l i majbūr.*
Causative }
Cause, *sabab, mūjib, jihat, bā'iṣ, 'illat.*
Cause (to), *sabab i (ān) būdan.*
Caution (to), *khabar dādan.*
Cavalry, *savāreh, (nizām).*
Caviar, *tukhm i māhi.*
Cavil (to), *i'tirāz k:*
Cease (to), *vā istādan, bāz istādan* (*az*), *fārigh shudan.*
Cedar, *sarv i āzād;* (red) *kāj.*
Cede, (to) *taslīm n: ḥavāleh k:*
Ceiling *saqf.*
Celebrate (festival), *nigāh dāshtan.* [*dār.*
Celebrated, *mashhūr, ma'rūf, nām-*
Celebrity, (fame), *shuhrat.*
Celerity, *zūdi, sur'at.*
Celery, *karafs.*
Celestial, *āsmāni, samāvi, mīnavi.*
Celibacy, *'uzbat, tajarrud.*
Cell *ṣauma'eh, takyeh, maqṣūreh.*
Cellar, *zirzamīn.*
Cement, *sarīsh.*
Cemetery, *qabristān, gūristān.*
Censure, *sarzanish, malāmat.*
Censure (to), *malāmat k: sárzanish n:*
Census, *ismnavīsi, sar-shumāri.*
Centipede, *hazār-pā.*
Centre, *márkaz; vasaṭ; miyāneh.*
Centurion, *yūzbāshi.*
Century, *mi'ah,* (*qarn?*).
Ceremony, *rasm* (pl. Ar. *rusūm*); *takalluf.*
Certain *yaqīn. muḥaqqaq;* (a certain person), *fulān shakhṣ, shakhṣi.*
Certainly, *albatteh, fi'lḥaqīqeh, fi'lvāqic.*
Certainty, *yaqīn, tayaqqun.*
Certificate (School), *taṣdiqnāmeh*; (diploma), *ijāzeh-nāmeh;* (recommendation) *sifārishnāmeh.*
Chaff, *sabūs*: (joking) *mizāḥ, shūkhi.*
Chain, *zanjīr, silsileh*: (of mountains), *silsileh (rishteh)-yi kūhhā.*
Chair, *ṣandalī.*
Chalk, *gil i safīd.*
Chamber, *uṭāq, ḥujreh.*
Change, *tabdīl, taghyīr*: (small money) *pūl i khurdeh.*
Change (to), *badal k*: *'avaz k*: *tabdīl n:, k*: *taghyīr dādan*: (money), *khurdeh k*:
Chapel, *'ibādat-gāh, 'ibādat-khāneh.*
Chapter, *bāb, faṣl.*
Character (written), *khaṭṭ*; (quality), *khaṣlat*; *kaifiyyat, chigūnagī*; (good) *ābrū, shuhrat.*
Charcoal, *zughāl.*
Charge, *ḥamleh, yūrish*: (accusation) *shikāyat*: (custody), *amānat, ḥavāleh.*
Charge (to), (entrust), *sipurdan, havāleh k*: (a gun) *pur k*:
Chargé d'Affaires, *nāib i sifārat.*
Charm, *ṭilism, ta'vīz* (on paper).
Chase, *shikār.*
Chaste, *pākdāman, 'afīf, ṭāhir, parhizkār.*
Chastity, *'iffat, 'aṣmat.*
Chatter (to), *pur guftan.*
Cheap, *arzān, kambahā.*
Cheapness, *arzāni. qallub n:*
Cheat (to), *firiftan* (*firīb*), *ta-*

Cheek *rukh, rukhsāreh, ṣūrat.*
Cheerful, *khush va khurram, khushvaqt, shād.*
Cheerfulness, *masarrat, shādi, surūr, shādmāni.*
Cheese, *panīr.*
Chemise, *qamīṣ.*
Cheque, *barāt.*
Cherry (black), *ālūbālū* (red); *gīlās.*
Chess, *shaṭranj.*
Chest (box), *ṣandūq*; (breast) *sīneh.*
Chestnut, *shāh bālūṭ:* (colour) *kuran.*
Chew (to), *javidan.*
Chicken, *jūjeh.*
Chief, *muqaddam*; (noun); *raīs, pīshvā*: (of nomads) *ilkhāni.*
Chiefly, *ghāliban, aghlab.*
Child, *bachcheh, ṭifl* (pl. Ar. *aṭfāl*).
Childbirth, *vaz' i ḥaml.*
Childhood, *ṭufūliyyat.*
Chimney, *dūdkash.*
Chin, *chāneh, zanakh.*
China, *Chīn.*
Chintz (European), *chīt* (Persian); *qalamkār.*
Chisel, *ushkineh.*
Choke, *khafeh kardan.*
Cholera, *vabā.*
Choose, *bar-guzīdan (guzīn), ikhtiyār k:, intikhāb n:*
Chorus, *band-gardān.*
Christ, *Masīḥ.*
Christian, *masīḥī, 'Īsavī.*
Christianity, *dīn i masīḥī.*
Christmas, *'aid i mīlād (i Masīḥ).*
Chronicles, *tavārīkh* (pl. Ar. of *tārīkh*).
Chronicler, *muvarrikh.*
Church (assembly), *kalīsā*: (building) *'ibādat-gāh, 'ibādat khāneh.*
Cigar, *sigār:* (-case), *qāb i sigār.*
Circle, *dāireh.*
Circular, *gird, mudavvar.*
Circulate (to), *intishār dādan* (trans): *intishār yāftan* (intr.): (money) *ravāj dāshtan.*
Circumcise (to), *khitneh n: makhtūn s:*
Circumcision, *khitneh.*
Circumstances, *ṣūrat, umūr, ḥāl.*
Cistern, *ḥauz: āb-anbār.*
Citadel, *ark, qal'eh.*
Citizen, *shahrī.*
City, *shahr.*
Civil, *mu'addab, adīb, bā-adab.*
Civility, *adab.*
Civilisation, *madaniyyat.*
Claim, *da'vā', iddi'ā.*
Claimant, *muddai'.*
Clamour, *faryād, shulūk.*
Clap hands (to), *chapeh zadan.*
Clasp, *sagak, chap o rāst, nar o māṣ.*
Class, *ṭabaqeh: qābil.*
Claw, *chang, changāl.*
Clay, *gil.*
Clean, *pāk; pākizeh, ṣāf.*
Cleanse (to), *pāk kardan.*
Clear (evident), *ẓāhir, āshkār, vāẓiḥ*: (bright) *raushan*: (transparent) *shaffāf.*
Clear (to), *bar chīdan* (table cloth etc.).
Clearly, *āshkārā, vāẓiḥan.*
Cleave (to), *shikāftan* (to split); *paivastan* (to adhere).
Clergyman, *kashīsh.*
Clerk, *mīrzā.*
Clever, *zīrak, zarang, chābuk, bāhūsh.*
Cleverness, *ziraki, zarangī, firāsat.*
Climate, *āb va havā.*
Climb (to), *bālā raftan, bar āmadan.*
Clinch (to), *parchīn* k: (a nail).
Cloak, *bālāpūsh, āb-dast, 'abā, lubbādeh.*
Clock, *sā'at i majlisī.*
Clockmaker, *sā'at-sāz.*
Clod, *kulūkh.*
Close, *nazdīk, qarīb*: (narrow) *tang.*
Close (to), *bastan (band)*; *masdūd s:*
Closet, *khalvat khāneh*: (privy), *sar i āb, khalā.*
Cloth, *pārcheh*: (woollen), *māhūt.*
Clothe (to), *pūshānidan, mulabbas s:*

Clothes, *rakht, libās, pūshāk.*
Cloud, *abr.*
Cloudy (overcast), *girifteh, abr-dār.*
Clove, *mīkhak.*
Clover, *shabdar.*
Club, *'aṣā, gurz, chumāq.*
Coach, *kāliskeh, (gārī).*
Coachman, *kāliskeh-chi.*
Coal, *zughāl i sang.*
Coalmine, *ma'dan i zughāl.*
Coarse, *kuluft, qaṭūr; durusht.*
Coast, *kanār, sāḥil* (Ar. pl. *sawāḥil).*
Coat, *sardāri, qabā*: (great coat) *bālāpūsh.*
Cobbler, *pīneh-dūz.*
Cobweb, *tār i 'ankabūt.*
Cock, *khurūs*: (of a rifle), *dang, pāshneh.*
Cock (to, a gun), *pāshneh-yi tufang-rā bālā kashīdan.*
Cocoa-nut, *nārgīl*: (*nalgir*, vulg.).
Coffee, *qahveh.*
Coffin, *ṣandūq, tābūt.*
Coin, *sikkeh.*
Coin (to), *sikkeh kardan.*
Cold, *sard* (adj.): *sardi, sarmā* (noun): (to catch cold), *chahideh shudan, sārmā khvurdan*
Colic, *dard i dil.*
Collar (of coat). *yakheh, yaqeh.*
Collect (to), *jam' k*: *farāham āvardan.*
Collection, *majmū'eh, majma'.*
College, *madraseh.*
Collyrium, *surmeh.*
Colour, *rang, laun* (Ar. pl. *alvān*).
Coloured, *rangīn, mulavvan.*
Colt, *kurreh.*
Column, *sutūn*: (in book), *jadval.*
Comb, *shāneh.*
Comb (to), *shāneh kardan.*
Combat, *mujādaleh, muqātaleh, jang.*
Come (to), *āmadan* (*āy*),(-to pass), *bi-vuqū' paivastan, vāqi' sh*:
Comet, *sitāreh-yi dunbāleh-dār.*
Comfort, *tasalli, dil-āsā*: *āsāyish.*
Comfort (to), *tasalli dādan.*
Comforter, *tasalli dihandeh.*
Command, *ḥukm, amr, farmān, farmāish*: *vaṣiyyeh.*
Command (to), *ḥukm k*: *amr n*: *farmān d*: *farmūdan* (*farmāy*).
Commander (in-chief), *sardār, amīr-nizām, sipah-sālār; lashkarkash.*
Commence, *binā n*: *,shurū' k*: *āghāz n*: *giriftan.*
Commentary, *tafsīr, sharḥ.*
Commentator, *mufassir.*
Commerce, *tijārat.*
Commercial, *tijārati.*
Commit (entrust), *sipurdan* (*sipār*), *amānat k*: (do), *murtakib i* (*bar*)*-shudan.*
Common, *'āmm; 'āmmeh*: (-people), *'avvāmu'n nās.*
Commonly *'umūman.*
Communion, *rifāqat, murāvadat; mubāsharat*: (Holy C-), *shirqat i muqaddas, 'Ashā-y-i Rabbāni.*
Companion, *rafīq* (pl. Ar. *rufaqā*), *sharīk, hamrāh.*
Company (band), *dasteh, fauj.*
Comparative (degree), *ḥālat i tafzīl.*
Comparatively, *nisbat bi-*; *bi'n-nisbeh.*
Compare (to), *muqābaleh k*:
Comparison, *muqābaleh; tamṣīl, tashbīh.*
Compass, *parkār*: (mariner's), *quṭb-namā.*
Compassion, *riqqat, shafaqat.*
Compassionate, *mushfiq.*
Compel (to), *ijbār s*:, *ibrām n*: *majbūr n*:
Compensate (to), *'avaz dādan.*
Compensation, *'avaz.*
Compilation, *ta'līf.*
Compile (to), *ta'līf k*:
Compiler *mu'allif.*
Complaint (illness). *maraz*: (accusation), *shikāyat*: (to lodge a-), *shikāyat āvardan, k*: (*az, bar*).
Complement, *tatimmeh.*
Complete, *kāmil, tāmm, tamām, kulli.*
Completely, *tamāman, kulliyyatan.*

Complete (to), *bi-itmām rasānidan.*
Completion, *itmām, takmīl.*
Compliments, *salām, taslīmāt.*
Compose (to), (a book), *taṣnīf k:*, *n*: (arrange) *tartīb dādan, murattab s:*
Composed (made up of), *murakkab.*
Composer, *muṣannif* (author).
Composition (book), *taṣnīf.*
Comprehend (to), *fahmidan, idrāk n:*
Comprehension, *fahm, idrāk.*
Comprised (to be), *shāmil i bar.*
Compulsion, *ijbār, ibrām.*
Compute (to), *ḥisāb k:, shamurdan.*
Comrade, *rafīq.*
Conceal, *pūshīdan*; *panhān k:*, *dāshtan*; *makhfī s:*
Conceive (to), *muṣavvar n*: *dar raḥim qarār giriftan.*
Concerning *dar bāb, dar bāreh, dar ḥaqq, dar khuṣūṣ.*
Conciliation, *muṣālaḥeh.*
Concise, *mukhtaṣar.*
Conclude, *bi-anjām rasānidan, tamām k:*
Concord, *muvāfaqat, ittiḥād.*
Condemn (to), *fatvā' dādan bar.*
Condescension, *tavāzu'.*
Condition, *ḥāl, ḥālat*; (stipulation), *sharṭ* (Ar. pl. *shurūt, sharāīt*).
Conduct (behaviour), *raftār, sulūk, 'amal*: (management), *riyāsat*; (guidance) *hidāyat, rāhbarī, rāhnamāī.*
Conduct (to lead), *rāhnamāī k:*
Confederacy, *sāzish*; *mu'āhadeh.*
Confess (to), *iqrār n:, i'tirāf k:*
Confide (to, in), *i'tiqād k:, i'timad n: bar.*
Confidence, *i'tiqād, i'timād.*
Confidential (ly), *maḥramāneh.*
Confines, *ḥadd* (Ar. pl. *ḥudūd*), *sarḥadd, sughūr* (Ar. pl.), *aqṣā'.*
Confirm (to) *ṣābit k:, iṣbāt, n: taqviyyat n:.*
Confirmation, *iṣbāt, taqviyyat*: (religious ceremony), *taqabbul i 'ahd.*
Confiscate (to), *ẓabṭ k:*
Conformity (in), *bar vifq, bar ṭibq, muvāfiq, muṭābiq.*
Confound (to), *bar ham zadan* (*zan*).
Confusion, *parishānī, sargardānī.*
Confute (to), *radd n: mujāb s:*
Congratulate (to), *tabrīk n: tahniyyat k:*
Congratulation, *mubārikbādī, tahniyyat.*
Congregate (to), *jam' shudan* (intr.): *jam' k:* (trans.).
Congregation, *jamā'at.*
Conjecture (to), *ḥads zadan.*
Conjecture, *qiyās, mazanneh, ḥads.*
Conjugate (to), *ṣarf k.*
Conjugation, *taṣrīf.*
Conjunction (grammar), *'atf.*
Conjurer, *jādūgar, saḥḥār, sāḥir.*
Connexion, *vaṣl, ittiṣāl, 'alāqeh, nisbat.*
Connive (to, at), *chashm-pūshī n:, ighmāẓ k:* (*az*).
Conquer (to), *maftūḥ s:, ẓafar yāftan, ghalabeh yāftan, ghālib āmadan.*
Conqueror, *muẓaffar, ghālib.*
Conscience, *ẓamīr, inṣāf.*
Consecrate (to), *taqdīs n:*
Consecutive, *mutavālī*; *mutavātir: pai dar pai.*
Consent, *riẓā.*
Consent (to), *riẓā dādan, qabūl k:*
Consequence, *natījeh* (Ar. pl. *natāij*).
Consider (to), *fikr* (*tafakkur, ta'ammul*) *k:* (*dar*).
Consist (to, of), *shāmil bar būdan.*
Consolation, *tasallī.*
Conspicuous, *bāhir, mashhūr.*
Conspiracy, *sāzish, vifāq.*
Construct, *banā n:, sākhtan* (*sāz*).
Consul, *qūnsal.*
Consulate, *qūnsal-khāneh.*
Consult (to), *mashvarat k:* *bā: mashvarat khvāstan az.*
Consultation, *mashvarat, mushāvareh.*
Contagion, *sarāyat.*

Contagious, *sārī, musrī.*
Contain (to), *gunjāish dāshtan.*
Contemplation, *taṣavvur, tafakkur, taʿammul.*
Contemporary, *muʿāṣir, hamzamān.*
Contempt, *ihānat, taḥqīr.*
Contemptible, *khvār, past, ẓalīl, ḥaqīr.*
Contented, *rāẓī, khvushḥāl, khvushnūd.*
Context, *qarīneh,* (Ar. pl. *qarāin*).
Continually, *hamvāreh, paivasteh.*
Continue (to), *bāqī māndan.*
Contraband (goods), *mamnūʿāt.*
Contradict (to), *radd k:, bar ẓidd guftan.*
Contrary, *ẓidd, khilāf, bar ʿaks.*
Controversy, *bahṣ, mubāḥiṣeh.*
Convenient, *munāsib, shāyisteh.*
Convent, *dair:* (of darvīshes), *khānqāh.*
Conversation, *guftugū, ṣuḥbat, takallum.*
Converse (to), *guftugū, k:, ṣuḥbat k:.*
Convert, *naumurīd, jadīd.*
Convey (to), *āvardan* (*āvar, ār*), *rasānīdan.*
Convict (to), *mulzam s:.*
Cook, *āshpaz.*
Cook (to), *pukhtan* (*paz*).
Cool, *khunuk.*
Copper, *mis.*
Copy, *naql, nuskheh:* (exercise). *mashq.*
Cord, *rīsman.*
Corkscrew, *pīch, shīsheh-gushā.*
Corn, *ghalleh.*
Corner, *gūsheh, kunj.*
Corpse, *lāsh.*
Correct, *durust, saḥīḥ.*
Correct (to), *iṣlāḥ n:, taṣḥīḥ k:*
Correspondence, *murāsaleh.*
Corrupt, *fāsid, kharāb.*
Corrupt (to), *kharāb k: ifsād n:*
Corruption, *fasād: fanā.*
Cost, *qaimat* (*qīmat*) *makhārij* (expenses).
Cost (to), *arzīdan.*
Cottage, *kappar* (vulg. *chappar*) *kulbeh.*
Cotton, *panbeh.*
Cough, *surfeh.*
Cough (to), *surfeh k:*
Council, *shūrā', majlis.*
Counsel, *mashvarat.*
Counseller, *mushīr.*
Count (to), *shamurdan* (*shamār*), *ḥisāb k:*
Countenance, *rūy, ṣūrat, chihreh.*
Counterfeit, *sākhtagī: qullābi.*
Counterpane, *laḥāf.*
Countless, *bishamār.*
Country (not town), *bulūkāt, dihāt:* (region), *mulk, kishvar, bilād, diyār, mamlikat.*
Couple, *juft.*
Courage, *dilīri, shujāʿat.*
Courageous, *dilīr. shujāʿ.*
Courier (foot), *qāṣid:* (mounted) *chāpār.*
Court, *dargāh; maḥkameh:* (-yard), *ṣaḥn, ḥayāṭ.*
Courteous, *bā-adab, adīb.*
Courtesy, *adab* (Ar. pl. *ādāb*), *mudārāt.*
Cousin, *ʿammū* (-*ʿamm*)-*zādeh, khālzādeh.*
Covenant, *ʿahd* (pl. Ar. *ʿuhūd*), *muʿāhadeh.*
Cover, *pūshish, sarpūsh: ghilāf: jild* (of book).
Cover (to), *pūshīdan; pūshānīdan.*
Covet (to), *ṭamaʿ k:*
Cow, *gāv, gāv i mādeh.*
Coward, *bīdil, kamdil.*
Cowardice, *kamdilī, bīdilī.*
Crab, *kharchang.*
Cradle, *gahvāreh.*
Crawl (to), *khazīdan, ghazīdan.*
Cream, *sar i shīr.*
Create (to), *āfarīdan, khalq n:*
Creation, *āfarīnish, paidāish, khilqat.*
Creator, *āfarīnandeh, khāliq, Bārī.*
Creature, *makhlūq* (Ar. pl. *makhlūqāt*), *khaliqeh* (Ar. pl. *khalāiq* — of men).
Creditor, *ṭalab-kār.*
Creed, *qānūn i īmān.*
Creep, *khazīdan.*
Crescent, *hilāl.*
Crier, *jārchī.*

Crime, *janāyeh.*
Criminal, *gunāhkār, mufsid.*
Crimson, *qirmizi.*
Cripple, *shal, chūlāq.*
Crooked, *kaj, a'vaj.*
Crop (of field), *ḥāṣil, maḥṣūl:* (of bird), *ḥauṣaleh.*
Cross, *ṣalib.*
Crow, *kalāgh.*
Crow (to), *bāng zadan.*
Crowd, *anbūh, izdiḥam, gurūh.*
Crown, *tāj:* (of head), *farq.*
Crucify (to), *maṣlūb s:, ṣalib k:*
Cruel, *ẓālim, bi-raḥm, sakht-dil.*
Cruelty, *ẓulm, bi-rahmi, sakht-dili.*
Crumb, *khurdeh, rizeh.*
Crush (to), *khurd* (*narm*) *s:*
Cry, *bāng, faryād; ghariv.*
Cry (to, aloud), *bāng zadan, faryād bar āvardan:* (weep), *giryeh k: giristan.*
Crystal, *bulūr.*
Cucumber, *khiyār.*
Cultivate, *zirā'at k:*
Cultivated, *ma'mūr, ābād.*
Cultivation, *zirā'at, falāḥat.*
Culture, *tarbiyyat.*
Cup, *piyāleh, finjān.*
Cupboard, *ganjeh, dūlābcheh.*
Cure, *shifa, 'ilāj, mu'ālajeh.*
Cure (to), *mu'ālajeh n:, shifā k:*
Curl, *gisū, zulf.*
Currants, *kishmish.*
Current (adj.), *jārī; rāij, muravvaj:* (noun), *sail.*
Curse, *la'nat.*
Curse (to), *la'nat k:, la'n k:*
Cursed, *mal'ūn, la'in.*
Curtain, *pardeh, ḥijāb.*
Cushion, *bālish, bālin.*
Custom, *rasm* (Ar. pl. *rusūm*), *'ādat:* (tax), *bāj, gumruk.*
Customhouse, *gumruh-khāneh.*
Cut (to), *tarāshidan, buridan, qaṭ' k:*
Cypress, *sarv i āzād.*

Dagger, *khanjar.*
Daily, *harrūzeh, rūzineh; rūz bi-rūz.*
Damage, *ziyān, ẓarar, nuqṣān.*
Damage (to), *ẓarar rasānidan.*
Damp, *tar.*
Damsel, *dukhtar.*
Dance, *raqṣ.*
Dance, *raqṣ k:, raqṣidan.*
Danger, *khaṭar.*
Dangerous, *khaṭarnāk, pur-khaṭar.*
Dare (to), *zahreh k:, jur'at k:*
Dark, *tārik, tireh, muẓlim.*
Darkness, *tāriki, tiragi, ẓulmat.*
Darling, *jān, 'aziz, maḥbūb.*
Date, *tārikh:* (fruit), *khurmā.*
Dated, *mu'arrakh.*
Daughter, *dukhtar.*
Dawn, *sapideh-yi ṣubḥ.*
Day, *rūz, yaum* (Ar. pl. *ayyām*).
Daybreak, *fajr.*
Dazzle, *khireh k:*
Deacon, *shammās.*
Dead, *murdeh.*
Deadly, *muhlik.*
Deaf, *kar:* (he is deaf, *gūsh i ū sangin ast*).
Dear (price), *girān:* (valuable) *girān-bahā:* (beloved), *'aziz.*
Dearness, *girāni.*
Death, *maut, marg.*
Debt, *qarẓ.*
Debtor, *bidih-kār, qarẓdār, maqrūẓ.*
Decay, *fanā.*
Decay (to), *kāstan* (*kāh*), *kāhidan; pūsidan.*
Deceit, *farib, makr, ghadr, daghā, gūl* (vulg.).
Deceitful, *faribandeh, makkār, daghābāz.*
Deceive (to), *fariftan* (*farib*), *gūl zadan* (vulg.)
Decide (to), *taṣmim* (*muṣammam*) *k:*
Declare (to), *i'lām n:, iṣbāt k:, bar ān būdan.*
Decorate (to), *ārāsteh n:, muzayyan k:, zinat d:*
Decoration, *zinat, ārāyish: nishān* (order).
Decree, *farmān, fatvā'.*
Decree (to), *farmān d: fatvā' d:*
Dedicate (to), *taqdis n:*
Deduct (to), *kam k:*

Deed, *kār, 'amal* (Ar. pl. *a'māl*); (written), *dastāviz, qabāleh.*
Deem, *dānistan, pandāshtan, ingāshtan* (*-gār*).
Deep, *'amiq.*
Deer, *āhū.*
Defeat, *shikast.*
Defeat (to), *shikast dādan.*
Defence, *ḥifāẓat, ḥifz, panāh, ḥimāyat.*
Defend (to), *ḥifẓ k:, maḥfūẓ k:* (*-dāshtan*), *ḥifāẓat n.*
Defendant, *mudda'ā' 'alaih.*
Defer (to), *ta'vīq andākhtan, ta'khīr k:*
Defile, *tang-rāh, gardan.*
Defile (to), *ālūdeh s:, najis k:* *nāpāk n:*
Defraud (to), *fariftan, farīb d:*
Degree, *darajeh, martabeh.*
Delay, *tavaqquf, dirang, dafcu'l-vaqt.*
Delay (to), (trans.), *ta'vīq andākhtan, ta'khīr k:* (intr.), *'aqab uftādan, dir āmadan.*
Delicious, *laẕīẓ, purlaẕẓat.*
Delight, *laẕẓat; surūr, khṛushī, khurramī.*
Deliver (to, up), *taslīm k:* (save), *rihānidan, rihāī dādan, najāt dādan.*
Deliverance, *rihāī, najāt.*
Deluge, *ṭūfān.*
Demand, *ṭalab, iddi'ā, iqtizā.*
Demand (to), *ṭalab n:, iddi'ā, k:*
Demon, *dīv, jinn, shaiṭān* (Ar. pl. *shayāṭīn*); *ghūl.*
Den, *ghār, maghāreh.*
Denial, *inkār.*
Dense, *kaṡīf.*
Dentist, *dandān-sāz.*
Deny (to), *inkār k:.*
Depart (to), *ravāneh shudan.*
Departure (death), *riḥlat.*
Depose (to), *ma'zūl k:* (give evidence), *shahādat dādan.*
Deposit, *amānāt.*
Deposit (to), *amānat k:, sipurdan* (*sipār*).
Depraved, *fāsid, kharāb, badakhlāq.*
Deprive (to), *maḥrūm gardānidan.*
Depth, *'umq: tah* (bottom of sea).
Deputy, *nāib, qāim-maqām.*
Derision, *istihzā, maskhareh, tamaskhur.*
Descend (to), *pāin āmadan, farūd āmadan, farū raftan, nāzil shudan.*
Descendants, *nasl, aulād* (Ar. pl. of *valad*).
Descent (origin), *nižād, nasab.*
Describe (to), *bayān, k: tauṡīf n:*
Description, *bayān, tauṡīf.*
Desert, *biyābān, dasht, ṣaḥrā.*
Desert (to), *vā guzāshtan, tark k:*
Deserve (to), *lāiq i (ān) būdan, mustaḥaqq būdan* (of a good thing): *mustaujib būdan* (of punishment).
Deserving, *lāiq, sazāvār, mustaḥaqq: mustaujib; qābil.*
Design, *irādeh, maqṣūd, murād, qaṣd.*
Desire, *ārzū, khṛāhish, maīl, righbat.*
Desire (to), *khṛāstan* (*khṛāh*), *mushtāq būdan.*
Desirous, *mushtāq, ārzūmand, rāghib.*
Desist (to), *bāz istādan* (*az*).
Despair, *nā-umidi, ya's.*
Despair (to), *nā-umīd shudan, ma'yūs sh:*
Despatch (letter), *navishteh.*
Despatch (to), *firistādan, irsāl n:*
Despise (to), *ḥaqir shamurdan, taḥqir n:*
Despotic, *bi'l istiqlāl.*
Destiny, *qadar, qaẓā, qismat, bakht.*
Destroy (to), *nist va nābūd k:, ma'dūm sākhtan, munhadim s:* *kharāb k:*
Destruction, *halākat.*
Detain (to), *bāz dāshtan.*
Detest (to), *kirāhat dāshtan az, nifrat k:*
Detestable, *makrūh, karīh.*
Detriment, *ẓarar, ziyān, nuqṣān.*
Devil, *shaiṭān* (Ar. Pl. *shayāṭīn*), *Iblis.*
Devour (to), *khṛurdan, bal'idan.*

Devout, *muttaqí, díndár.*
Dew, *shabnam.*
Dialogue, *guftugū, mukálameh.*
Diameter, *quṭr.*
Diamond, *almás.*
Diary, *rūznámeh,* (*safarnámeh*).
Dictionary, *lughat.*
Die (to), *murdan* (*mír*), *faut sh:, vafát yáftan.*
Difference, *tafávut, farq: ikhtiláf.*
Different, *mutafarriq, mukhtalif,*
Difficult, *mushkil, dushvár, sakht, ṣa'b.* [*ṣu'ūbat.*
Difficulty, *ishkál, dushvárí, sakhtí,*
Dig (to), *kandan, kávidan.*
Digest (to), *haẓm, k:, taḥlíl k:.*
Digestion, *haẓm, taḥlíl.*
Dignity, *'izzat, sha'n, jáh, sarafrázi; manṣab.*
Diligence, *diqqat, tavajjuh, ihtimám, sargarmí.*
Diligent, *mutavajjih, bá-diqqat, sargarm.*
Diminish (trans.) (to), *kam kardan:* (intr.), *káhídan* (*kástan*), *kam shudan.*
Dine (to), *shám khẏurdan.*
Dining-room, *sufreh-kháneh.*
Dinner, *shám.*
Diploma, *ijázeh-námeh.*
Direction, *ṭaraf, sū, samt, jánib:* (guidance), *ráhnamái, ráhbarí:* (religious), *hidáyat:* (on letter), *'unván.*
Directly, *al'án, ilḥál, fauran, fi'lfaur.*
Director, *mudabbir, ra'ís:* (spiritual), *murshid.*
Dirt, *chirk, lajan, kasáfat.*
Dirty, *chirkín, chirk, kasíf.*
Disagreeable, *ná-pasand, ná-maqbúl.*
Disappear (to), *ghaíb sh:, nápadíd gardídan.*
Disappoint (to), *maḥrúm s:*
Disappointment, *maḥrúmiyyat.*
Discernment, *tamyíz, faṭánat, baṣírat.*
Discharge (to), *ikhráj n:, ma'zúl k:* (a duty), *adá k:, vafá k:* (a gun), *khálí k:.*
Disciple, *shágird, murid, talmíẓ* (pl. Ar. *talámíẓ*).
Discipline, *nizám, intizám.*
Discord, *ikhtiláf, shiqáq, fitneh.*
Discover (to), *daryáft k:, paidá k:.*
Disease, *maraẓ* (Ar. Pl. *amráẓ*), *bímárí, nákhẏushí.*
Diseased, *maríẓ, nákhẏush.*
Disgrace, *rusvái, bí-ḥurmatí, badnámí.*
Disgrace (to), *rusvá k: bí-ḥurmat s:*
Disgust, *nifrat, karáhat, bízárí.*
Disgust (to), *bízár s:.*
Disgusting, *nifrat-angíz, makrúh.*
Dish, *ẓarf* (Ar. pl. *ẓurúf*), *ṭabaq, bushqáb.*
Dismiss (to), *ma'zúl k:.*
Dismount (to), *furúd ámadan, páín ámadan.*
Disobedience, *ná-farmání, 'inád, sarkashí.*
Disobedient, *náfarmánburdár, sarkash.*
Disperse (to), *parákandeh s:.*
Displeased, *ázurdeh, ranjídeh.*
Dispute, *nizá', mubáḥiṣeh, baḥṣ.*
Dispute (to), *nizá' k:, baḥṣ k:*
Dissemble (to), *riyákárí k:, rang rikhtan.*
Distance, *masáfat, fáṣileh; dúrí.*
Distant, *dúr, ba'íd.*
Distinctly, *áshkárá, vaẓiḥan, ẓáhiran.*
Distinguish (to), *imtiyáz* (*tamíz, tamyíz*) *dádan; tashkhíṣ dádan.*
Distinguished, *mumtáz.*
Distress, *diltangí, gham.*
Distribute (to), *taqsím* (*qísmat*) *k:*
District, *náhiyeh, bulúk.*
Disturb (to), *áshúftan* (*áshúb*), *maghshúsh s:*
Disturbance, *harj o marj, shulúk.*
Disturbed, *áshúfteh: mukaddar.*
Ditch, *khándaq.*
Ditto, *aiẓan.*
Dive (to), *ghúṭeh khẏurdan.*
Divide (to), *taqsím k:, n:*
Divine, *iláhí.*
Divorce, *ṭaláq.*
Do (to), *kardan* (*kun*).

Doctor (physician), *ṭabīb, ḥakīm* (Ar. pls. *aṭibbā* and *ḥukamā*).
Doctrine, *taʿlīm* (Ar. pl. *taʿālīm, taʿlīmāt*).
Dog, *sag.*
Dogma, *ʿaqīdeh* (Ar. pl. *ʿaqāid*).
Doll, *ʿarūsak.*
Dome, *gurbaẓ, gurbad.*
Donkey, *khar, ulāgh.*
Door, *dar.*
Double, *muẓāʿaf, do muqābil.*
Doubt, *shakk* (Ar. pl. *shukūk*), *shubheh.*
Dough, *khamīr.*
Dove, *kabūtar, qumrī.*
Down, *pāin, furū(d), zīr.*
Dragoman, *tarjumān, mutarjim.*
Dragon, *aždahā, aždarhā.*
Draper, *bazzāz.*
Draught, *jurʿeh.*
Draw (to), *kashīdan.*
Drawer (of table), *khāneh-y-i mīz.*
Drawers, *shalvār, zīr-jāmeh.*
Drawing, *taṣvīr.*
Drawing-room, *uṭāq i dīd vā bāzdīd.*
Dread, *tars, khauf.*
Dreadful, *haulnāk, hāil, muhīb.*
Dream, *khẏāb, ruʾyā.*
Dream (to), *khẏāb* (*ruʾyā*) *dīdan.*
Dress, *rakht, libās, pūshāk.*
Dress (to), *pūshīdan.*
Drill, *mashq i sarbāz.*
Drill (to), *mashq kardan.*
Drink (to), *khẏurdan, āshāmīdan, nūshīdan.*
Drip (to), *chikīdan* (*chakīdan*).
Drive (to), *rāndan.*
Drop, *qaṭreh.*
Dropsy, *istisqā.*
Dross, *durd, filiz.*
Drown, *gharq n:*
Drug, *davā.*
Drum, *ṭabl.*
Drunk, *mast.*
Drunkard, *sharāb-khẏur.*
Drunkenness, *masti.*
Dry, *khushk.*
Dry (to), (intr.) *khushkīdan:* (trans.) *khushkānīdan.*
Duck, *ūrdak.*
Dumb, *gung, lāl.*
Dung, *pahīn, zibl.*
During, *mā dāmī kih.*
Dust, *gard, ghubār.*
Duty, *taklīf.*
Dwell, *māndan, sākin būdan, bisar burdan, nishastan.*
Dye, *rang.*
Dye (to), *rang zadan.*
Dynasty, *silsileh.*

Each, *har yak, har yakī.*
Eagle, *ʿuqāb, nasr, qareh qūsh.*
Ear, *gūsh:* (of corn), *khūsheh.*
Early, *zūd, ṣubḥ i zūd.*
Earring, *gūshvāreh.*
Earth, *zamīn: khāk.*
Earthly, *zamīnī, dunyavī, arzī.*
Earthquake, *zilzileh,* (*zalzaleh*).
Ease, *āsānī, suhūlat* (repose) *ārām, ārāish, rāḥat.*
Easily, *bi-āsānī.*
East, *mashriq, sharq.*
Easter, *ʿīd i Faṣh.*
Eastern, *mashriqī, sharqī.*
Easy, *āsān, sahl.*
Eat (to), *khẏurdan, tanāvul farmūdan.*
Echo, *ṣadā-y-i kūh.*
Eclipse (of sun), *inkisāf:* (of moon) *inkhisāf.*
Economical, *kam-kharj, ṣarfeh-jū.*
Ecstasy, *vajd.*
Edge (of sword), *dam:* (of lake) *lab, kināreh.*
Edifice, *ʿimārāt.*
Edify (to), *maʿmūr n:*
Editor, *muhtamim.*
Educate (to), *tarbiyyat k:*
Education, *tarbiyyat.*
Efface (to), *maḥv k:*
Effect, *aṣar, taʾṣīr.*
Effort, *kūshish, saʿī, jidd va jahd.*
Egg, *tukhm* (*i murgh*).
Egoism, *khẏud-parastī.*
Either — or, *khẏāh — va khẏāh, chih-chih.*
Elbow, *mirfaq* (Ar. pl. *marāfiq*).
Elders, *mashāikh* (pl. of *shaikh*).
Elect (to), *barguzīdan, intikhāb n:*
Electricity, *barqiyyat, alaktrisiteh.*
Elegant, *nāzuk, qashang.*

Elements, *'unṣur* (Ar. pl. *'anāṣir, 'anāṣir.*).
Elementary, *ibtidāī.*
Elephant, *fīl.*
Elevate, *afrākhtan, afrāshtan, buland k:*
Elevation, *bulandī, rif'at.*
Eloquence, *faṣāḥat, balāghat.*
Eloquent, *faṣīḥ* (Ar. pl. *fuṣaḥā*), *balīgh* (*bulaghā*).
Embark, *dar* (*bar*) *kashtī nishastan.*
Embassy, *sifārat.*
Embers, *akhgar.*
Embrace, *baghal giriftan, dar āghūsh kashīdan.*
Emerald, *zumurrud.*
Eminent, *mashhūr* (pl. Ar. *mashāhīr*).
Emperor, *imparāṭūr, Qaiṣar.*
Empress, *imparāṭris.*
Emphasis, *ta'kid.*
Empire, *salṭanat.*
Empty, *khālī, tuhī.*
Empty (to), *khālī k:*
Employment, *kārobār, shughl, 'amal* (pl. Ar. *a'māl*).
Enamel, *mīnā.*
Enamoured, *bi-'ishq* (*muḥabbat*) *giriftār.*
Encamp (to), *khaimeh* (*chādur, urdū*) *zadan.*
Enchanter, *jādūgar, sāḥir.*
Enchanting (charming), *dil-āviz, dil-rabā.*
Enchantment, *jādūgarī, siḥr.*
Enclose (to), *iḥāṭeh k:* (in letter), *malfūf n: laffan firistādan.*
Enclosure, *ḥayāṭ, iḥāṭeh:* (in letter), *malfūf.*
End, *sar, ākhir* (Ar. pl. *avākhir*), *anjām, intihā, nihāyat.*
End (to), *anjāmidan* (intr.): *bi-anjām rasānidan* (trans.).
Endeavour, *kūshish, sa'i, jidd va jahd, ijtihād.*
Endeavour (to), *kūshidan, kūshish* (*sa'i* etc.) *k:*
Endless, *bi-pāyān, bi-intihā, bi-nihāyat.*
Endurance, *ṭāqat, taḥammul.*
Endure (to), *taḥammul n:*
Enemy, *dushman, khaṣm* (Ar. pl. *khuṣūm, khuṣmān*).
Engaged, *mashghūl.*
Engagement, *mashghūliyyat, ishtighāl; giriftārī.*
Engine, *māshīn.*
Engineer, *muhandis.*
English, *inglisī.*
Enigma, *mu'ammā.*
Enjoy (to), *tamattu' burdan* (*az*).
Enjoyment, *tamattu', tafarruj.*
Enlarge, *vus'at dādan.*
Enlist (troops), (to), *jam'āvarī n:*
Enmity, *dushmanī, 'adāvat, mukhāṣamat.*
Enough, *bas, kāfī.*
Enquire (to), *pursīdan, taftīsh* (*tafaḥḥuṣ*) *n:*
Enquiry, *su'āl, pursish, taftīsh, tafaḥḥaṣ.*
Enraged, *khashmnāk, ghaẓabnāk.*
Enter (to), *dar āmadan, dākhil shudan.*
Entire, *kāmil, tamām, tāmm.*
Entirely, *tamāman, kulliyyatan.*
Entreat (to), *iltimās k:* (*nazdi*): *istid'ā n:* (*az*).
Entry, *dukhūl.*
Envelope, *pākat, lifāfeh.*
Envious, *ḥasūd, rashkīn.*
Environs, *navāḥī* (pl. of *nāḥiyyeh*), *aṭrāf* (pl. of. *ṭaraf*).
Envy, *ḥasad, rashk.*
Equal, *barābar, musāvī.*
Erect (to), *bar pā k:, afrāshtan: banā n:*
Err (to), *ishtibāh k:: gumrāh sh:*
Error, *ishtibāh, sahv: ghalaṭ.*
Escape, *rastagārī, rihāī, najāt.*
Escape (to), *rihāī yāftan, rastagār shudan.*
Especially, *khuṣūṣan, makhṣūṣan.*
Essence, *jauhar; 'ain; ẓāt: 'araq.*
Establish (to), *ṣābit k:, iṣbāt n:; bar qarār n:* (a school) *jārī sākhtan, ijrā n:*
Established, *muqarrar, bar qarār, pāyadār, mu'ayyan.*
Estate, *niṣāb.*
Esteem (to), *muḥtaram dāshtan, mukarram dāshtan;* (deem), *shamurdan, dānistan, ingāshtan.*

Et caetera (etc.), *va ghaireh, (alakh).*
Eternal, *sarmadî, ṣamadî, jāvidānî, jāvîd*: (without beginning), *azalî;* (without end) *abadî.*
Eternally, *tā abadu'lābād.*
Eternity (without beginning), *azal, azaliyyat;* (without end) *abad, abadiyyat, baqā, khuld.*
Ethics, *akhlāq.*
Etiquette, *takallufāt, adab, mudārāt, nishast va barkhāst.*
Etymology, *ishtiqāq.*
Eucharist, *'Ashā-yi Rabbānî.*
Eunuch, *khvājeh (-yi sarā), āghā.*
Europe, *Farangistān, Urūp, Urūpā.*
European, *Farangî.*
Evangelical, *injîlî.*
Evangelist, *Injil-navis.*
Even, *barābar:* (conj.) *ham.*
Evening, *shām.*
Event, *vāqi'eh* (Ar. pl. *vaqāi'*), *ḥādiṣeh* (Ar. pl. *ḥavādiṣ*), *mājarā.*
Ever, *hargiz;* (always), *hamîsheh, harvaqt, hamvāreh (augāt);* (for ever) *tā bi-abad (u'lābād).*
Everlasting, *jāvid, jāvidānî, abadî, sarmadî.*
Every, *har, har yak, har kudām.*
Everywhere, *har jā, hameh jā.*
Evidence, *shahādat, gavāhî.*
Evident, *ẓāhir, āshkār, padid.*
Evidently, *ẓāhiran, āshkārā.*
Evil (adj.), *bad, bad-akhlāq, kharāb:* (noun), *badî, kharābî: balā.*
Ewer, *āftābeh.*
Exaggerate (to), *mubālagheh k:.*
Exaggeration, *mubālagheh.*
Exalt (to), *i'lā n:, afrākhtan; sarafrāz n:*
Exaltation, *i'lā, sar-afrāzî.*
Examination, *taftîsh, tafaḥḥuṣ:* (of candidates), *imtiḥān:* (to pass an —) *dar imtiḥān pasand āmadan.*
Examine (to), *taftîsh (tafaḥḥuṣ) k: imtiḥān kardan.*
Example, *maṣal* (Ar. pl. *amṣāl*): *namūneh.*
Exceedingly, *bî-nihāyat, bi-nihāyat, bi-ghāyat.*
Excel, *sibqat burdan (bar).*
Excellence, *faẓîlat.*
Excellency, *janāb i 'ālî.*
Excellent, *afẓal, a'lā', aḥsan.*
Except, *magar, juz, ghair az.*
Exception, *istiṣnā.*
Exchange, *badal, 'avaẓ:* (money) *ṣarf.*
Exchange (to), *'avaẓ k:, mubādaleh n:*
Excite (to), *bar angîkhtan, taḥrîk n:*
Excitement, *harj o marj.*
Excuse, *'uẓr, i'tiẓār; ma'ẓirat.*
Excused, *ma'ẓūr.*
Executioner, *'jallād, mîr-ghaẓab.*
Exercise, *mashq.*
Exile, *nafî-yi balad.*
Existence, *hastî, vujūd.*
Existent, *maujūd.*
Expect (to), *intiẓār kashîdan, muntaẓir (mutaraṣṣid) būdan, tavaqqu' dāshtan.*
Expectation, *tavaqqu', intiẓār.*
Expel, *birūn k:, ikhrāj n: rāndan.*
Expend (to), *kharj k:, ṣarf n:*
Expense, *kharj, makhārij.*
Experience, *tajribeh, khibrat.*
Experienced, *kār-āzmūdeh, kārdîdeh, āmūkhteh, pukhteh.*
Expiation, *kaffāreh.*
Explain (to), *bayān, k:, sharḥ n:*
Explanation, *bayān, tafṣîl, sharḥ:* (of a dream) *ta'bîr.*
Explicit, *mubîn.*
Export (to), *bi-khārij burdan (firistādan).*
Exposition, *izhār.*
Expressly, *makhṣūṣan, khuṣūṣan, 'amdan.*
Expulsion, *ikhrāj.*
Extend, *darāz k:; vus'at dādan.*
Extent, *vus'at; andāzeh.*
Exterior, *khārij, birūnî.*
Exterminate, *istiṣāl k: az bîkh bar kandan.*
Extinguish, *nishāndan, itfā dādan, khāmūsh k:* (*kushtan*).
Extraordinary, *fauqu'l'ādat.*
Extremely, *bi-nihāyat, bi-ghāyat.*

Eye, *chashm:* (of needle) *sūrākh.*
Eyebrow, *abrū.*
Eyelash, *mużeh, mużgān.*
Eyelid, *pilk.*

Fable, *qiṣṣeh, afsāneh, ḥikāyat.*
Face, *rūy, chihreh, ṣūrat.*
Facing, *muqābil, rū bi-rū-yi.*
Fact, *ḥaqīqat:* (in fact), *fi'lḥaqīqeh.*
Factory, *kārkhāneh.*
Fade (to), *pażmurdan.*
Faint, *kamzūr, za'īf.*
Faint (to), *ghash k:, bi-hūsh shudan.*
Fairy, *parī.*
Faith, *īmān:* (religion) *maẓhab, dīn* (pl. Ar. *adyān*): (fidelity), *vafā, ṣadāqat.*
Faithful, *vafādār, bā-vafā, amīn.*
Faithless, *bī-vafā, namak-ḥarām.*
Falcon, *bāz, qūsh: shāhīn.*
Fall, *suqūṭ.* [*dan.*
Fall (to), *uftādan, zamīn khvur-*
False, *durūgh, kāẓib* (Ar. pl. *kaẓabeh*); (coin), *qalb, qallābī, maghshūsh.*
Falsehood, *durūgh, durūghī, kiẓb.*
Fame, *āvāzeh, shuhrat.*
Family, *'iyāl, khānvādeh, khānadān; aulād* (pl. of *valad*) *aṭfāl* (pl. of *ṭifl*), *'iyāl va aṭfāl.*
Famine, *qaḥṭ, qaḥṭī, girānī.*
Famous, *mashhūr* (pl. *mashāhīr*), *nāmdār.*
Fan, *bād bi-zan.*
Fanatical, *muṭa'aṣṣib.*
Fanaticism, *ta'aṣṣub, 'aṣabiyyeh.*
Fancy, *gamān, vahm* (pl. *auhām*), *tavahhum, khiyāl.*
Fancy (to), *gamān burdān* (*kardan*), *khiyāl k:*
Far, *dūr, ba'īd.*
Farewell, *vidā', khudā-ḥāfiẓī.*
Farrier, *na'l-band.*
Farsighted, *dūr-bīn, pīsh-bīn, baṣīr.*
Fashion, (custom), *'ādat, rasm* (pl. Ar. *rusūm*).
Fast, *tund-rau, zūd:* (firm) *muḥkam:* (noun), *rūzeh, ṣaum.*
Fast (to), *rūzeh giriftan.*
Fat, *farbih:* (noun) *pīh.*
Fatal, *muhlik.*
Fate, *qadr, qaẓā, qismat.*
Father, *pidar, vālid.*
Fatigue, *khastagī.*
Fault, *'aib* (Ar. pl. *'uyūb*) *quṣūr, naqṣ, taqṣīr.*
Favour, *luṭf, ṭarafgīrī.*
Favorite, *marghūb.*
Fear, *tars, khauf, bīm, bāk, vahshat, haibat.*
Feast, *ẓiyāfat, bazm, mihmānī:* (festival), *'id* (*'aid*).
Feather, *par.*
February, *shabāt, farvarī.*
Feeble, *za'īf, kam-zūr.*
Feed (to), *khvurānīdan, charānīdan:* (intr., to graze), *charīdan.*
Feel (to), *ihsās kardan.*
Feeling, *ḥiss* (Ar. pl. *aḥsās*).
Felt (cloth), *namad.*
Female, *mādeh.*
Feminine, *mu'annaṣ.*
Ferocious, *vahshī, darandeh.*
Ferry, *guẓar-gāh.*
Fertile, *burūmand, bārvar.*
Fertility, *burūmandī.*
Festival, *'id* (*'aid*).
Fetlock, *pay.*
Fetters, *pā-band, kundeh.*
Fever, *tab.*
Few, *kam, andak, qalīl.*
Fidelity, *vafā, vafādārī.*
Field, *mazra'eh* (Ar. pl. *mazārī'*), *kishtzār, milk,* (Ar. pl. *amlāk*): (of battle), *ma'rakeh, maidān: jang.*
Fierce, *tund: darandeh.*
Fiery, *ātashīn.*
Fig, *anjīr.*
Fight, *nizā', munāza'eh: jang, muqātaleh.*
Fight (to), *nizā' k: jang k:, jangīdan.*
Figurative, *majāzī.*
Figure, *'adad, raqam* (Ar. pls. *a'dād, arqām*): *shikl, ṣūrat, shakl.*
File, *sūhān.*
Fill (to), *pur k: mamluvv s:*
Filth, *kasāfat, chirk, najāsat, lajan, nāpākī.*

Filthy, *kasīf, chirk, chirkīn, najis, nāpāk.*
Finally, *ākhiru'lamr, alqiṣṣeh.*
Find (to), *yāftan, daryāft k:, paidā k:.*
Fine, *nāzūk, bārīk:* (noun), *jurmāneh.*
Finger, *angusht.*
Finish (to), *anjāmānīdan, bi-anjām rasānīdan, tamām k: bi-itmām rasānīdan.*
Fire, *ātash.*
Fireplace, *ujāq, bukhārī.*
Firewood, *hīzum, hīmeh.*
Fireworks, *ātashbāzī.*
Firm (noun), *sharākat,* (adj.), *ustuvār, muḥkam.*
First, *avval, nakhust.*
First-born, *nakhust-zādeh.*
Firstfruits, *naubar.*
Fish, *māhī.*
Fish (to), *ṣaid i māhī k:*
Fisherman, *māhīgīr.*
Fist, *musht.*
Fit, *munāsib, shāyisteh, sazāvār.*
Fit (to), *farākhẏur* (*munāsib*) *būdan.*
Fix (to), *ṣabt k:, naṣb k:, ta'yīn n:*
Fixed, *mu'ayyan.*
Flag, *bairāq, 'alam, ra'yat, livā.*
Flame, *zabāneh, shu'leh.*
Flat, *musāvi, barābar, hamvār.*
Flattery, *tamalluq-gūī, chāplūsī.*
Flatterer, *chāplūs, tamalluq-gūy.*
Flavour, *mazeh, ẓauq.*
Flay (to), *pūst kandan.*
Flea, *kahk.*
Flee (to), *gurīkhtan* (*gurīz*), *firār k:*
Fleece, *pashm.*
Fleeting, *fānī, nā-pāyadār.*
Flesh, *gūsht.*
Flight, *firār.*
Fling (to), *andākhtan* (*andāz*), *afkandan.*
Flint, *sang i chaqmāq.*
Flock, *rameh, galleh.*
Flog (to), *tāziyāneh zadan.*
Flood, *ṭūfān: sailāb; sail.*
Flour, *ārd.*
Flourish, *kām rāndan.*
Flow (to), *jārī shudan.*
Flower, *gul.*
Flower-pot, *guldān.*
Flute, *nai.*
Fly, *magas.*
Fly (to), *parīdan, parvāz k:*
Foal, *kurreh.*
Foam, *kaf.*
Fodder, *'alif.*
Fog, *mih.*
Fold (for cattle), *āghil, ḥaẓīreh.*
Fold (to), *tah k:*
Follow (to), *pairavī k: mutābaʻat n: 'aqab uftādan.*
Follower, *mutābiʻ.*
Folly, *ḥimāqat, ablahī.*
Food, *ghizā, khẏurāk, qūt, taʻām.*
Fool, *aḥmaq, ableh.*
Foot, *pāy.*
Footstep, *qadam* (Ar. pl. *aqdām*); (mark) *aṯar* (Ar. pl. *āṯār*).
Footstool, *pāy-andāz.*
For, *barāyi, az bahri, bi-jihat i: bi-khātir i.*
Forbid (to), *manʻ k: qadaghan k:*
Force (to), *majbūr s:, ijbār n:*
Ford, *guzargāh, maʻbar.*
Forehead, *pishānī, jabīn.*
Foreign, *gharīb* (Ar. pl. *ghurabā*), *bīgāneh, ajnabī: khārijī*: (foreign affairs) *umūr i khārijeh.*
Foreigner, *gharīb, ajnabī.*
Forerunner, *pishrau.*
Foresight, *baṣārat, pish-bīnī.*
Forest, *jangal.*
Forgery, *jaʻl, sākhtagī.*
Forget (to), *farāmūsh k:*
Forgetfulness, *farāmūshī, nisyān.*
Forgive, *'afv k:, bakhshidan*: (of God) *āmurzīdan.*
Forgiveness, (Divine), *āmurzish, maghfirat.*
Fork, *changāl.*
Form, *shikl, ṣūrat, haiʼat; haikal.*
Former, *pishīn, sābiq.*
Formerly, *sābiq bar īn, pishtar, pish az īn.*
Formidable, *muhīb, haulnāk.*
Fornication, *zinā, zinākārī.*
Forsake, *tark k:*
Fort, *qalʻeh* (pl. *qalʻajāt, qilāʻ*), *ḥiṣn.*
Forth, *bīrūn.*
Forthwith, *fauran, fi'lfaur.*

Fortify (to), *mustaḥkam n: maḥṣūn s:*
Fortunate, *nīk-bakht, kāmrān.*
Fortune (fate), *bakht, naṣīb:* (wealth), *daulat.*
Foul, *nāpāk, najis; fāsid, shanī', qabīḥ.*
Found (to), *ta'sīs n: asās nihādan.*
Foundation, *būnyād, asās.*
Fountain, *chashmeh, manba' ,yanbū'* (Ar. pl. *yanābī'*).
Fowl, *murgh.*
Fox, *rūbāh.*
Fragment, *pāreh, rīzeh, tikkeh* (vulg.).
Frame, *chahār-chūbeh.*
Fraternal (ly). *barādarāneh.*
Fraud, *farīb, makr, daghā.*
Free, *āzād.*
Free (to), *āzād s:, rihā k:, vil k:* (vulg).
Freedom, *āzādi.*
Freemason, *farāmūshī.*
Freeze (to), (intr.) *yakh shudan* (trans.) *yakh bastan.*
Freight, *bār, ḥaml.*
French, *Frānseh-i.*
Frenzy *junūn, dīvānagī.*
Frequently, *bārhā, akṣar i auqāt.*
Fresh, *tāzeh.*
Friday, (*rūzi i*) *jum'eh.*
Friend, *dūst, yār, mukhliṣ.*
Friendless, *bi-kas.*
Friendly, *dūstāneh.*
Friendship, *dūstī.*
Fright, *khauf, haul, haibat.*
Frighten (to), *tarsānīdan.*
Frightful, *haulnāk, haibat-angīz, muhīb.*
Frock, *fistān.*
Frog, *qurbāgheh, vazak.*
From, *az.*
Front, *pīsh, rū bi-rū-yi, jilau.*
Frontiers, *ḥudūd* (Ar. pl. of *ḥadd*), *sarḥadd.*
Frost, *sarmā:* (hoar-frost), *sarmā-rīzeh.*
Froth, *kaf.*
Frown (to), *rūy bar-ham kashīdan, chīn bi-ja-bīn zadan.*
Frugal, *khāneh-dār, kam-kharj.*
Fruit, *mīveh; fākiheh* (Ar. pl. *favākih*): (firstfruits) *naubar.*
Fruiterer (greengrocer) *baqqāl.*
Fruitful, *bārvar, burūmand.*
Fruitless, *bi-ṣamar.*
Fry (to), *biryān kardan.*
Fuel, *hīzum, hīmeh.*
Fulfil (to), *adā k:, vafā n:*
Full, *pur, mamluv:* (brimfull), *labrīz.*
Fuller, *gāzur.*
Fully, *tamāman.*
Fun, *bāzi, tafarruj: shūkhī.*
Fundamental, *aṣlī.*
Funeral, *janāzeh.*
Funny, *muẓḥik.*
Fur, *kurk.*
Furlough, *rukhṣat, murakhkhaṣī.*
Furnace, *kūreh, tanūr.*
Furniture, *asbāb, mubl* (= meubles).
Fury, *ghaiz, qahr.*
Fuse (to), *gudākhtan* (*gudāz*).
Fusilier, *tufang-chī.*
Futile, *'abaṣ, bi-fāideh.*
Future, *mustaqbil, āyandeh, ātiyyeh.*

Gain, *manfa'at* (Ar. pl. *manāfi'*), *naf', sūd: fāideh.*
Gain (to), *manfa'at* etc. *yāftan, naf' k:*
Gall, *zahreh.*
Gallant, *dilīr, shujā'.*
Gallop (to), *davīdan:* (trans.) *davānīdan, tākhtan.*
Gallows, *dār.*
Gamble (to), *qumār-bāzi k: bākhtan.*
Gambling, *qumār-bāzi.*
Game (sport), *bāzi:* (prey), *shikār, ṣaid,*
Gaol, *zindān, ḥabs.*
Gap, *shikāf.*
Garden, *bāgh, bāgcheh.*
Gardener *bāghbān.*
Garlic, *sīr.*
Garment, *jāmeh, pūshāk, libās.*
Garnet, *la'l.*
Gate, *darb, dar, darvāzeh.*
Gather (to), *chīdan (chīn), jam' kardan.*

Gazelle, *āhū, ghazāl.*
Gazette, *rūznāmeh.*
Gelding, *ākhteh.*
Gem, *jauhar, javāhir* (Ar. pl. of pl. *javāhirāt*).
General (noun), *sardār, sipehsālār:* (adj.) *'āmm, 'umūmi, 'āmmeh.*
Generation, *pusht, ṭabaqeh, nasl.*
Generosity, *jūd, sakhāvat.*
Generous, *sakhī, bā-sakhāvat, ẓi-jūd.*
Genius, *firāsat, zihn, zakāvat.*
Gentiles, *ummathā.*
Gentle, *mulāim, ḥalīm.*
Gentleman, *najīb* (Ar. pl. *nujabā*).
Gentleness, *mulāimat, ḥilm.*
Gently, *yavāsh, āhisteh.*
Genuine, *ṣaḥīḥ.*
Genuineness, *ṣiḥḥat.*
Genus, *jins* (Ar. pl. *ajnās*).
Geography, *takhṭīṭ i bilād, 'ilm i jughrāfiyā.*
Geometrician *muhandis.*
Geometry, *'ilm i handaseh.*
Get (to), *yāftan* (*yāb*), *ḥāṣil k:, taḥṣīl n:, bi-ham rasānidan.*
Ghost (apparition), *khiyāl:* (the Holy Ghost) *Rūḥu 'l Qudus.*
Giddy, *gīj, sar-gardān.*
Gift (superior to inferior), *bakhshish, in'ām, 'aṭā, 'aṭiyyeh* (Ar. pl. *aṭāyā*): (inferior to superior), *pīshkash, naẓr, hadiyeh* (Ar. pl. *hadāyā*): (from an equal), *ta'āruf:* (brought back from a journey) *saughāt.*
Gilt, *muṭallā.*
Gimlet, *barmeh.*
Ginger, *zanjabīl.*
Girdle, *kamarband.*
Girl, *dukhtar, ṣabiyyeh.*
Girth (of saddle), *tang.*
Give (to), *dādan* (*dih*), *bakhshīdan, 'aṭā k:, 'ināyat k: arzānī dāshtan.*
Giver, *dihandeh, bakhshandeh.*
Glad, *shād, shādmān, masrūr, khurram.*
Gladness, *shādī, shādmānī, masarrat.*
Glance, *nigāh, naẓar, laḥẓeh.*
Glance (to), *nigarīstan, nigāh k:, naẓar andākhtan* (at, *bar*).
Glass, *shīsheh:* (tumbler) *istikān.*
Glean (to), *khūsheh chīdan.*
Gleaner, *khūsheh-chīn.*
Glen, *darreh, vādī.*
Glitter, *darakhsh, tābish.*
Glitter (to), *durukhshīdan (darakhshīdan).*
Globe, *jirm, kurreh:* (lamp) *ḥabāb.*
Gloom, *ẓulmat, tīragī.*
Gloomy, *muẓlim, tīreh.*
Glorify (to), *tamjīd n:*
Glorious, *majīd, jalīl, ẓu'l jalāl.*
Glory, *jalāl.*
Glossary, *lughat.*
Glove, *dastkash.*
Glow (to), *tābīdan.*
Glow, *tābish.*
Glue, *sirīsh, sirīshum.*
Glutton, *shikam-parast, purkhvār.*
Gluttony, *shikam-parastī.*
Gnash (to), *dandān fishurdan.*
Gnashing, *fishār i dandān.*
Gnat *pasheh.*
Go (to), *raftan* (*rav*); *tashrīf burdan.*
Goal, *manzil i mau'ūd.*
Goat, *buz.*
God, *Khudā; izad.*
Godhead, *ulūhiyyat.*
Godliness, *Khudā-parastī, dindārī, taqvā'.*
Godly, *Khudā-parast: Khudāpasand.*
Gold, *ṭalā, zar.*
Golden, *ṭalāī, zarīn.*
Goldsmith, *zargar.*
Good, *khvub, nīk, nikū, bih, khair.*
Good bye, *Khudā-ḥāfiẓ, alvidā'.*
Goodness, *khvubī, nikī, nikūī.*
Goodnight, *shab bi-khair.*
Goods, *māl* (Ar. pl. *amvāl*), *asbāb, matā', ajnās* (Ar. pl. of *jins*), *mā yamlik.*
Goose, *qāz.*
Gospel, *Injīl* (Ar. pl. *Anājil*); *bishārat.*
Gourd, *kadū.*

Govern (to), *ḥukūmat n:, ḥukm rāndan, ḥukmrānī n:, farmān-ravāī k:.*
Government, *ḥukūmat; ḥukmrānī, farmānravāī, riyāsat.*
Governer, *ḥākim* (Ar. pl. *ḥukkām*), *vālī, farmān-farmā; ẓābiṭ.*
Grace, *faiz, faẓl; faẓīlat* (Ar. pl. *faẓāil*), *luṭf, karam.*
Graceful, *laṭīf; nāzuk.*
Gracious, *karīm* (Ar. pl. *kirām*).
Gradually, *bi-tadrīj, rafteh rafteh, kam-kam.*
Grain, *dāneh; ghallā.*
Grammar, *ṣarf va naḥv.*
Granary, *anbār.*
Grand, *'aẓīm, a'ẓam.*
Grandchild, *nabīreh, pisar-* (or *dukhtar-*) *zādeh, naveh* (vulg.).
Grandees, *akābir* (Ar. pl. of *akbar*).
Grandfather, *jadd* (Ar. pl. *ajdād*).
Grandmother, *jaddeh.*
Grand vizier, *ṣadr i a'ẓam.*
Grant (to), *bakhshīdan, 'aṭā n:* (*farmūdan*): (to be granted — in argument), *musallam būdan.*
Grape, *angūr.*
Grasp (to), *qabẓ k:, panjeh girift-tan* (*gīr*).
Grass, *giyāh; 'alif.*
Grateful, *ḥaqq-shināṣ.*
Gratis, *muft, majjānan.*
Gratitude, *ḥaqq-shināsī.*
Grave, *qabr* (Ar. pl. *qubūr*), *gūr*: (adj.) *muhimm*: (sedate), *bā-vaqār, bā-tamkīn.*
Gravel, *sang-rizeh.*
Gravity, *vaqār, tamkīn.*
Gravy, *āb-gūsht.*
Gray, *khākistarī.*
Graze, *charīdan*: (trans.) *charānīdan.*
Grease, *pīh, charbī.*
Greasy, *charb.*
Great, *buzurg; 'aẓīm, kabīr: a'ẓam.*
Greatness, *buzurgī, 'aẓamat*: (Divine) *kibriyāī.*
Greed, *ṭama', ḥirṣ.*
Greedy, *ḥariṣ, tamā'kār.*
Green, *sabz:* (unripe) *nā-ras.*
Greengrocer, *baqqāl.*
Greet (to), *taḥiyyeh k:, salām k:*
Greyhound, *sag i tāzī.*
Grief, *gham, malālat, ta'assuf, andūh.*
Grieve (to), *gham, khvurdan, gham-gīn* (*dil-tang*) *shudan.*
Grievous, *sakht, shadīd.*
Grind (to), *sāīdan, sābīdan.*
Groan, *āh, āh i sard.*
Groan (to), *āh kashīdan.*
Groom, *mihtar.*
Ground, *zamīn, khāk.*
Groundless, *bāṭil, bī-dalīl, bī-sabab.*
Grow (to), *rustan (rūy), rūīdan, namuvv k: afzūdan.*
Growl (to), *ghurrīdan.*
Grumble (to), *hamhameh k:*
Grunt (to), *mikh-mikh k:*
Guarantee (to), *ẓāmin būdan.*
Guard, *kashīk, qarāvul, pās*: (sentinel), *pāsbān, kashikchī.*
Guard (to), *nigāhbānī n:, ḥifẓ k:, maḥfūẓ dāshtan.*
Guardian, *vaṣī; muḥāfiẓ, ḥāmī.*
Guess *qiyās, ḥads, maẓanneh.*
Guess (to), *qiyās n:, ḥads k:*
Guest, *mihmān.*
Guidance (religious), *hidāyat*: (— or secular) *rāhbarī, rāhnamāī.*
Guide, *rāhbar, rāhnamā, balad*: (religious), *hādī.*
Guide (to), *rāhrā nishān d:, rāhnamāī k:; hidāyat n:.*
Guilt, *gunāh, janāyeh, quṣūr.*
Guiltless, *bī-gunāh, bī-quṣūr.*
Guitar, *'ūd; tār*: *sitār.*
Gulf, *khalīj.*
Gulley, *darreh, tang-rāh.*
Gum, *ṣamagh*: (of teeth), *liṣeh, gūsht-i dandān.*
Gun, *tufang*: (cannon) *tūb, tūp*:
Gunner, *tūpchī.*
Gunpowder, *bārūt.*
Gutter, *āb-rīz.*
Guttural, *ḥalqī.*

Habit, *ʿādat, rasm* (Ar. pl. *ʿādāt, rusūm*); (dress) *libās.*
Habitation, *maskan* (Ar. pl. *masākin*), *manzil* (Ar. pl. *manāzil*).
Habitual, *ʿumūmī, mustaʿmal.*
Hail, *tagarg.*
Hail, *mūy;* (locks of), *zulf, gīsū.*
Half, *nīm, nīsf.*
Hall, *aivān, tālār, dālān.*
Hallow (to), *muqaddas s:, taqdīs n:.*
Halo, *hāleh.*
Halt (lame), *lang*: (delay), *tavaqquf.*
Halt (to) (be lame), *lang būdan*: (delay), *lang k:, tavaqquf n:.*
Halting-place, *manzil* (Ar. pl. *manāzil*).
Hammer, *chakush.*
Hand, *dast.*
Handcuffs, *dast-band.*
Handful, *musht.*
Handicraft, *ṣanāʿat.*
Handkerchief, *dast-māl.*
Handle, *dasteh, qabẓeh.*
Handmaid, *kanīz, kanīzak.*
Handmill, *dast-ās, āsiyā.*
Handsome, *qashang, khụbṣūrat.*
Handwriting, *khatt, dastkhatt.*
Hang (to), *āvikhtan (āviz): āvizānīdan.*
Hapless, *nāchār, bī-chāreh.*
Happen (to), *vāqiʿ sh:, ittifāq uftādan.*
Happiness, *khụshī, khurramī, shādī, shādmānī, surūr.*
Happy, *khụush va khurram, khụush -vaqt, shād, shādmān.*
Harbour, *bandar* (Ar. pl. *banādir*).
Hard, *sakht, saʿb: dushvār.*
Harden (to), *sakht k:.*
Hardhearted, *sangdil, sakhtdil.*
Hardheartedness, *sangdilī, sakhtdilī.*
Hardly, *bā-ishkāl, bā-dushvārī.*
Hardness, *sakhtī*: *dushvārī.*
Hardship, *muṣībat* (Ar. pl. *maṣāib*), *mashaqqat.*
Hare, *khargūsh.*
Harem, *ḥaram, andarūn.*
Harm, *ẓarar, ziyān.*
Harmful, *muẓirr.*
Harmonious, *ham-āhang, muvāfiq, bā-ittiḥād, muttaḥid.*
Harmony, *āhang; ittifāq, ittiḥād.*
Harness, *yarāq.*
Harp, *chang, barbaṭ.*
Harsh, *durusht, sakht.*
Harshness, *durushtī, sakhtī.*
Harvest, *ḥaṣād, ḥāṣil, dirau.*
Haste, *zūdī, taʿjīl, ʿajaleh, surʿat, shitābī.*
Hasten, *shitāftan (shitāb), taʿjīl n:.*
Hasty, *dastpācheh, zūd, tund.*
Hat, *kulāh.*
Hatchet, *tabar.*
Hate (to), *nifrat dāshtan az, dushman dāshtan.*
Hatred, *bughẓ, kīneh, ʿadāvat, dushmanī.*
Haughtiness, *ghurūr, takabbur.*
Haughty, *maghrūr, mutakabbir.*
Haul (to), *kashīdan.*
Have (to), *dāshtan (dār).*
Haven, *bandargāh.*
Hawk, *qūsh.*
Hay, *ʿalif i khushk.*
Hazard, *khaṭreh.*
He, *ū, vai.*
Head, *sar.*
Headache, *dard i sar, ṣudāʿ, taṣdīʿ.*
Heading, *ʿunvān.*
Headlong, *sar-nigūn, mutahavvir, khụudsar.*
Headman (chief of village), *kadkhudā.*
Headstall, *afsār.*
Headstrong, *sarkash.*
Heal (to), *shifā dādan, chāq k: muʿālajeh n:.*
Health, *ṣiḥḥat, tandurustī.*
Healthy, *tandurust, ṣaḥīḥ o salāmat, chāq.*
Heap, *tūdeh, kuppeh* (vulg.).
Heap up (to), *jamʿ kardan, farāham āvardan.*
Hear (to), *shinīdan (shinav).*
Hearken (to), *gūsh dādan (giriftan), isghā n:, istimaʿ k:.*
Heart, *dil, qalb* (Ar. pl. *qulūb*), *khātir.*
Heartless, *bī-dil, bī-muruvvat.*

Heat, *garmā, ḥarārat.*
Heat (to), *garm s:.*
Heathens, *butparastān, 'ibād i aṣnām.*
Heaven, *āsmān, samā* (Ar. pl. *samavāt), falak* (Ar. pl. *aflāk*): (Paradise), *fardaus, jannat, bihisht.*
Heavenly, *āsmānī, samāvī, samāī.*
Heaviness, *sangīnī.*
Heavy, *sangīn, ṣaqīl.*
Hebrew, *'Ibrānī, 'Ibrī.*
Hedge-hog, *khār-pusht.*
Heel, *pāshneh, 'aqb.*
Height, *bulandī, irtifa', rīf'at.*
Heir, *vāriṣ* (Ar. pl. *varaseh*).
Hell, *dūzakh, jahannam.*
Helm, *sukkān.*
Helmet, *khūd.*
Help, *madad, kumak, yārī, i'ānat, mu'āvanat.*
Help (to), *madad* (*kumak*) etc. *kardan.*
Helper, *madadkār, mu'āvin.*
Hem, *dāman.*
Hæmorrhoids, *bavāsīr.*
Hen, *murgh, mākiyān.*
Hence, *az īn jā: ba'd az īn: banā bar īn, lihāẓā.*
Henna, *ḥinnā.*
Her, *ū* (*vide* Personal Pronouns).
Herb, *rustanī, nabāt* (Ar. pl. *nabātāt*).
Herd, *galleh, rameh.*
Here, *īnjā, dar īnjā.*
Hereafter, *ba'd az īn: dar ākhirat.*
Heresy, *bid'at.*
Heretic, *bid'atī.*
Heritage, *mīrāṣ, irṣ.*
Hermit, *zāhid.*
Hermitage, *zāviyeh, ṣauma'eh.*
Hero, *mard i dilīr, dilāvar, shujā'.*
Heroism, *shujā'at, dilīrī.*
Hesitate, *mutaraddid būdan, taraddud n:.*
Hidden, *panhān, makhfī, mastūr, nihufteh.*
Hide (skin), *charm.*
Hide (to), *panhān* (*makhfī* etc.) *kardan* (*dāshtan*).
Hideous, *zisht, zisht-rūy.*
High, *buland, rafī', murtafi'; muta'āl:* (God Most High), *khudāyi ta'ālā'.*
Highness, *ḥazrat i vālā.*
Highway, *shāhrāh, shārī'.*
Highwayman, *rāhzan.*
Hijra, *hijrat.*
Hill, *tall, tappeh.*
Hilt, *qabẓeh.*
Hinder (to), *man' k: mānī' būdan, vā dāshtan.*
Hindū, *Hindū, Hindī* (Ar. pl. *Hunūd*).
Hindrance, *mamāna'at.*
Hint, *ishāreh, īmā.*
Hire, *kirāyeh: muzd, ujrat.*
Hire (to), *kirāyeh giriftan.*
Hireling, *muzdūr.*
Historian, *muvarrikh.*
History, *tārīkh* (Ar. pl. *tavārīkh*).
Hit (to), *zadan* (*zan*).
Hog, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).
Hold (to), *nigāh dāshtan*: (contain) *gunjāish dāshtan.*
Hole, *sūrākh.*
Holiday, *ta'ṭīl.*
Holiness, *taqaddus, quddūsiyyat.*
Hollow, *khālī, tuhī.*
Holy, *muqaddas: quddūs* (of God).
Holy Spirit, *Rūhu'l qudus.*
Home, *khāneh*: (native land) *vaṭan.*
Honest, *mutadayyin, diyānat-dār.*
Honesty, *diyānat-dārī.*
Honey, *'asal.*
Honour, *ābrū: ḥurmat, iḥtirām.*
Honour (to), *ḥurmat* (*iḥtirām*) *k:, musharraf n:.*
Honourable, *mu'tabar.*
Honoured, *musharraf, sharafyāb.*
Hoof, *sum.*
Hook, *qullāb.*
Hope, *umīd, tavaqqu'.*
Hope (to), *umīd dāshtan, umīdvār būdan.*
Hopeless, *nā-umīd, ma'yūs.*
Horizon, *ufuq* (Ar. pl. *āfāq*).
Horn, *shākh.*
Hornet, *zanbūr* (Ar. pl. *zanābīr*).
Horror, *haibat, haul.*
Horse, *asb, māl* (vulg.).

Horseman, *savār.*
Horse-shoe, *na'l i asb.*
Hospitable, *mihmān-dūst.*
Hospital, *mariz-khāneh, shifā-khāneh.*
Hospitality, *mihmāndārī.*
Host, *mihmāndār*: (army) *fauj* (Ar. pl. *afvāj*).
Hot, *garm.*
Hour, *sā'at.*
House, *khāneh.*
Household, *khānadān, ahl i khāneh.*
How, *chigūneh, chūn, bi-chih ṭaur.*
Human, *insānī.*
Humane, *bā-muruvvat.*
Humanity, *muruvvat*: *insāniyyat*
Humble, *farūtan, mutavāzi'.*
Humiliation, *zarā'at.*
Humility, *farūtanī, tavāzu'.*
Hunger, *gurusnagī.*
Hungry, *gurusneh.*
Hunt, *shikār.*
Hurl (to), *afkandan, andākhtan* (*andāz*).
Hurrah, *āfarīn, shābāsh.*
Hurry, *ta'jīl, 'ajaleh, shitāb.*
Hurry (to), *ta'jil k:, shitāftan.*
Hurt (to), *ranjānidan, zarar rasānidan.*
Hurtful, *muzirr.*
Husband, *shauhar.*
Husbandman, *ahl i zirā'at va falāḥat.*
Husbandry, *zirā'at, falāḥat.*
Husk, *qishr, pūst.*
Hut, *kappar.*
Hymn, *surūd i rūḥānī.*
Hypocrisy, *riyā, riyākārī, nifāq.*
Hypocrite, *riyākār, munāfiq.*
Hypothesis, *farz, qiyās.*

I, *man.*
Ice, *yakh.*
Idea, *khiyāl, zann* (Ar. pl. *zunūn*), *ra'i* (Ar. pl. *ārā* and *arā*), *taṣavvur, fikr* (Ar. pl. *afkār*).
Idiom, *iṣṭilāḥ*: *maḥāvareh.*
Idle, *bi-kār, mu'aṭṭal*: (lazy), *tanbal.*
Idleness, *susti, tanbalī.*
Idol, *but, ṣanam* (Ar. pl. *aṣnām*).
Idolater, *butparast, 'ābid i aṣnām.*
Idolatry, *butparaṣti, 'ibādat i aṣnām.*
If, *agar, hargāh.*
Ignominy *rusvāī, 'ār, nang, bad-nāmī.*
Ignorance, *nādānī, jahl, jahālat*: (feigned) *tajāhul.*
Ignorant, *nādān, jāhil*: *bi-khabar*: *bi-savād.*
Ill (sick), *bīmār, nākhvush, mariz.*
Illness, *bīmārī, nākhvushī, maraz* (Ar. pl. *amrāz*).
Illusion, *nairang, farīb, tavahhum, vahm.*
Image, *ṣūrat, timṣāl*; *but, ṣanam.*
Imaginary, *mauhūm.*
Imagination, *mukhāyaleh, taṣavvur.*
Imagine (to), *taṣavvur k:; gumān burdan* (*kardan*).
Imitate (to), *iqtidā n*: *taqlīd k:.*
Imitation, *iqtidā, taqlīd*: *tashbīh.*
Immediately, *fi'l faur, fauran, al'ān, dar ḥāl.*
Immense, *a'zam, bi-ḥadd, bi-andāzeh.*
Immersed, *gharq, mustaghraq.*
Imminent, *mushrif bar.*
Immodest, *bi-ḥayā.*
Immodesty, *bi-ḥayāī.*
Immoral, *bad-akhlāq, fāsid, bad-sīrat.*
Impatient, *bi-ṣabr.*
Impecuniosity, *bi-navāī.*
Impediment, *mumāna'at.*
Impel (to), *ibrām n: taḥrīk n:.*
Imperative (mood), *amr.*
Imperfect, *nāqiṣ, nākāmil, nā tamām*: (tense), *māzi-yi istimrārī.*
Imperfection, *naqṣ, quṣūr.*
Imperial, *shāhanshāhī, humāyūnī, shahryārī.*
Impetuosity, *tahavvur.*
Impetuous, *mutahavvir.*
Impiety, *bi-dīnī, kufr.*
Impious, *bi-dīn, kāfir.*
Implement, *ālat.*
Impolite, *bi-adab.*
Import (to), *dākhil sākhtan.*
Importance, *qadr, ahammiyyat.*
Important, *muhimm*: (city), *mu'tabar.*

Impossible, *muḥāl, ghair i mumkin, mumtani'.*
Impostor, *farībandeh.*
Impregnable, *mani'.*
Imprison (to), *ḥabs k:.*
Improbable, *ba'id, ghair i muḥtamal.*
Improper, *nā-munāsib, nā-shāyisteh.*
Impudence, *gustākhī, bi-adabī.*
Impudent, *gustākh, bi-adab.*
Impure, *nā-pāk, najis, palīd.*
Impurity, *nāpākī, najāsat.*
Impute, *mansūb k:, nisbat dādan.*
In, *dar, tū-yi, tū.*
Inability, *'ajz, nā-tavānāī.*
Incapable, *nā-qābil.*
Incarnate, *mujassam.*
Incarnation, *tajassum.*
Incense, *bukhūr.*
Inch, *vajab.*
Incite, *ibrām n: taḥrīk dādan, angīkhtan.*
Inclination, *mail.*
Inclined, *māil.*
Incomparable, *lā-ṣānī, lā-miṣāl, bī-naẓīr.*
Incomplete, *nāqiṣ, nā-tamām, nākāmil.*
Inconstant, *bī-qarār, mutaghayyir.*
Incorruptibility, *bī-fasādī.*
Increase, *afzūnī, tazāyud.*
Increase (to), *afzūdan, mazīd k:.*
Incumbent, *vājib va lāzim.*
Incursion, *ḥamleh, hujūm.*
Indecision, *taraddud, tardīd i ra'i.*
Indeed, *fi'lvāqi', fi'lḥaqīqeh, yaqīnan.*
Independent, *khvud-mukhtār, āzād.*
Index, *fihrist.*
India, *Hind, Hindūstān.*
Indian, *Hindū: Hindī.*
Indicative (mood), *muṭlaq.*
Indigestible, *nā-guvār.*
Indigestion, *bad-hazmī.*
Indolence, *sustī, tanbalī.*
Induce (to), *taḥrīk n:, targhīb dādan.*
Industrious, *mihnatī, mihnatdūst, sā'i, jāhid.*
Industry, *mihnat, sa'i.*
Ineffable, *mā lā kalām.*
Inestimable, *bī-bahā, bī-qaimat.*
Infancy, *bachchagī, ṭufūliyyat.*
Infant, *bachcheh-yi kūchik, ṭifl* (Ar. pl. *aṭfāl*).
Infantry, *fauj i piyādeh.*
Infect, *sirāyat n:*
Infection, *sirāyat.*
Infectious, *musrī.*
Infidel, *kāfir* (Ar. pl. *kuffār*), *bī-dīn.*
Infidelity, *kufr, bī-dīnī.*
Infinite, *ghair i mutanāhī, lā-intihā, bī-ḥadd, bī-pāyān, ghair i maḥdūd.*
Infinitive (mood), *maṣdar.*
Influence, *nufūẓ.*
Influenza, *zukām, nazleh.*
Inform (to), *ikhbār n:, khabar dādan, muṭṭali' sākhtan, iṭṭilā' dādan.*
Informer, *munhī.*
Ingratitude, *nā-sipāsī, ḥaqq nāshināsī, kufr i ni'mat.*
Inhabitant, *sākin* (Ar. pl. *sakaneh, sukkān*).
Inhabited, *maskūn, ma'mūr, ābād.*
Inherit (to), *bi-mīrāṣ giriftan.*
Inheritance, *mīrāṣ, irṣ.*
Inheritor, *vāriṣ.*
Inhuman, *bī-insāniyyat, bī-muruvvat, ẓālim.*
Injure, *ẓarar rasānidan, āzurdeh sākhtan.*
Injury, *ẓarar, iẓā, āsīb.*
Injustice, *ẓulm, bī-inṣāfī.*
Ink, *murakkab.*
Inkbottle, *davāt.*
Inkstand, *qalam-dān.*
Innocence, *bī-gunāhī.*
Innocent, *bī-gunāh.*
Innumerable, *bī-shumār.*
Inquirer (religious), *ḥaqq-jūy.*
Inquiry, *istifsār, taftīsh, tafaḥḥuṣ.*
Insane, *dīvāneh, majnūn.*
Inscription, *raqam* (Ar. pl. *arqām*).
Insect, *ḥashrat: jānivar.*
Insert, *dākhil s:, darj n:.*
Inside, *darūn, andarūn, dākhil.*
Insist (to), *iṣrār n:.*

Inspect (to), *sān didan* (an army).
Inspiration, *ilhām*: (verbal, *vaḥy*).
Inspire (to), *ilhām n*:
Inspired, *mulhem*.
Instant, *dam*, *laḥzeh*.
Instantly, *fi'lfaur*.
Instead, *bi-'avaz i*, *bi-jā-yi*.
Instigate (to), *taḥrīk k*:, *angīkhtan*.
Instigator, *muḥarrik*.
Instinct, *'aql i ḥaivānī*.
Instruct, *āmūzānidan*, *ta'līm d*:.
Instruction, *ta'līm*.
Instructor, *mu'allim*.
Instrument, *ālat*.
Insult, *bi-ḥurmatī*.
Insurance, *bīmeh*.
Insurrection, *fitneh*, *ightishāsh*.
Intellect, *'aql*, *hūsh*, *ẓihn*.
Intelligence, *'aql*: *khabar*.
Intelligent, *'āqil* (Ar. pl. *'uqalā*), *dānā*.
Intend (to), *irādeh dāshtan*, *azīmat k*:
Intention, *irādeh*, *murād*, *'azīmat*, *qaṣd*, *maqṣūd*.
Intentionally, *qaṣdan*, *'amdan*.
Inter, *dafn k*:.
Intercession, *shafā'at*.
Intercessor, *shafī'*.
Intercourse, *mubāsharat*, *mu'āsharat*.
Interest, *dil-bastagī*: (money), *sūd*.
Interesting, *dil-chasb*.
Interfere (to), *dakhl dāshtan*.
Interment, *dafn*.
Internal, *bāṭinī*.
Interpret, *tarjumeh k*: (dreams) *ta'bīr n*:.
Interpreter, *mutarjim*, *tarjumān*.
Interrogation, *istifsār*, *istifhām*.
Interrupt, *qaṭ' n*:
Interval, *fāṣileh*, *bain*, *aṣnā*.
Interview, *mulāqāt*.
Interview (to), *mulāqāt k*:.
Into, *dar*, *tū*.
Intoxicated, *mast*, *makhmūr*.
Intoxicant, *muskir*.
Intoxication, *mastī*.
Intransitive (verb), *lāzim*.
Intreat (to), *istid'ā n*:, *iltimās k*:, *mas'alat n*:.
Intreaty, *iltimās*, *istid'ā*.
Intrenchment, *sangar*.
Introduce (to), (person), *āshnāī sākhtan*, *mu'arrafī k*:.
Introduction, *mu'arrafī*; (preface), *muqaddameh*.
Intrust (to), *sipurdan*, *ḥavāleh k*:, *tafvīz n*:
Invade, *tākhtan*, *ḥamleh k*: (*bar*).
Invalid, *nā-khvush*, *marīz*.
Invaluable, *bī-bahā*.
Invasion, *ḥamleh*, *yūrish*.
Inveigle (to), *ighvā n*:, *targhīb n*:
Invent (to), *ikhtirā' n*:
Invention, *ikhtirā'*.
Inventor, *mukhtari'*.
Investigate, *rasīdagī k*: *taftish n*:.
Invisible, *ghair i mar'ī*.
Invitation, *da'vat*.
Invite (to), *va'deh khvāstan*, *da'vat n*:.
Invoice, *fihrist*.
Involuntary, *bī-ikhtiyār*, *nā-dānisteh*.
Iron, *āhin*: (for clothes) *uttū*: (adj.) *āhinī*.
Ironclad (ship), *zareh-pūsh*.
Irregular, *bī-qā'ideh*.
Irrigation, *āb-yārī*.
Irritate (to), *bi-khashm āvārdan*, *ranjānidan*.
Island, *jazīreh* (Ar. pl. *jazāir*).
Itch, *khārish*.
Ivory, *'āj*.

Jackal, *shaghāl*.
Jam, *murabbā*.
January, *kānūn i ṣānī*.
Jar, *sabū*, *khum*, *khumreh*.
Javelin, *naizeh*, *ḥarbeh*.
Jealous, *ghayyūr*, *ḥāsid*.
Jealousy, *ghairat*, *ḥasad*, *rashk*.
Jehovah, *Yahuvah*.
Jesus, *'Īsā'*.
Jew, *Yahūdī*.
Jewel, *jauhar* (*javāhir*, *javāhirāt*).
Jeweller, *jauharī*, *javāhirī*.
Join, *paivastan*, *chasbānidan*, *mulḥaq sākhtan*.
Joint, *band*, *mufṣal* (Ar. pl. *mafāṣil*).
Journal, *rūznāmeh*, *rūznāmcheh*.

Journey, *safar* (Ar. pl. *asfār*).
Joy, *khẏushī, masarrat, surūr, bihjat.*
Joyful, *masrūr, shād, khurram.*
Judaism, *dīni Yahūd, yahūdiyyat.*
Judge, *dāvar:* (civil), *ḥākim i 'arf:* (religious), *ḥākim i shar'.*
Judge (to), *dāvarī k:*
Judgment, *dāvarī, ḥukm.*
Jug, *kūzeh.*
Jugular vein, *ḥablu'l varīd.*
Juice, *'aṣīr, shīreh.*
July, *tammūz.*
Jump (to), *jastan (jah), parīdan.*
June, *ḥazīrān.*
Jupiter, *mushtarī.*
Jurisdiction, *ḥukmrānī.*
Just, *'ādil, munṣif, bā-inṣāf.*
Just now, *al'ān, jakh* (vulg.)
Justice, *'adl, 'adālat, inṣāf, ḥaqq.*
Justify (to), *ibrā n:, 'ādil shāmurdan.*

Keen, *tīz: sar-garm.*
Keep (to), *nigāh dāshtan, maḥfūẓ dāshtan;* (promise), *vafā kardan.*
Keepsake, *taẓkireh.*
Kernel, *maghz.*
Kettle, *katrī.*
Kettle-drum, *naqqāreh.*
Key, *kilīd.*
Kick, *lagad.*
Kick (to), *lagad zadan.*
Kid, *buzghāleh.*
Kill (to), *kushtan, maqtūl s:, biqatl rasānīdan:* (domestic animals for food), *ẓibḥ k:*
Kind, *nau'* (Ar. pl. *anva'*), *qism* (Ar. pl. *aqsām*), *jins, qabīl:* (adj.), *mihrabān, mushfiq.*
Kindle (to), *afrūkhtan (afrūz), angīkhtan (angīz).*
Kindly, *dūstāneh, mushfiqāneh.*
Kindness, *mihrabānī, shafaqat, lutf.*
King, *shāh, pādshāh, malik* (Ar. pl. *mulūk*).
Kingdom, *salṭanat, pādshāhī, mulk, mamlikat* (Ar. pl. *mamālik*).
Kingly, *mulūkāneh.*
Kinsman, *qaum va khẏish.*
Kiss, *būseh, māch* (vulg.)
Kiss (to), *būsīdan, māch dādan* (vulg.) [*Būseh dādan* means to permit another to kiss one.]
Kitchen, *āshpaz-khāneh.*
Kite, *lāsh-khẏār:* (paper), *kāghaẓak.*
Kitten *bachcheh-gurbeh.*
Knave, *daghā-bāz, makkār, ḥīlehbāz, ghaddār.*
Knee, *zānū.*
Kneel (to), *zānū zadan, bi-zānū bar āmadan.*
Knife, *kārd:* (penknife), *qalamtarāsh, chāqū.*
Knit (to), *bāftan.*
Knock, *zarb,* (at door *kūbeh*).
Knock (to), *kūbīdan, zadan.*
Knocker (at door), *kūbeh.*
Knot, *girih, 'uqdeh.*
Knot (to), *girih zadan.*
Know (to), *dānistan:* (a person), *shinākhtan:* (a place, thing), *balad būdan.*
Knowledge, *'ilm, ma'rifat.*
Known, *ma'lūm, ma'rūf, mashhūr.*
Krān, *qirān.*
Kurān, *qur'ān.*

Labour, *kār, 'amal* (Ar. pl. *a'māl*), (childbirth), *dard i zih.*
Labour (to), *'amal n:, kār k:.*
Labourer, *'amaleh, muzdūr.*
Lace *tūrī, qaitān.*
Lad, *pisar, kūdak.*
Ladder, *nardubān.*
Lade (to), *bār k:*
Lady, *khānum, khātūn.*
Lake, *daryācheh.*
Lamb, *barreh.*
Lame *lang, shal.*
Lament (to), *nālīdan, nauḥehgarī k:*
Lamentation, *nauḥeh, nāleh.*
Lamp, *chirāgh.*
Lampoon, *hajv.*
Lance, *naizeh.*
Lancet, *nīshtar.*
Land, *zamīn, khushkī, barr.*
Lane, *kūcheh.*

Language, *zabān, lughat.*
Languor, *susti, fatrat.*
Lantern, *fānūs*: (magic), *fānūs i shu'badeh.*
Lap, *dāman, kanār.*
Lapis lazuli, *lājavard.*
Lapwing, *hudhud.*
Large, *buzurg.*
Lark, *chakāvuk.*
Lasso, *kamand.*
Last, *bāzpasīn, ākhirī*: *guẓashteh*: (last night), *dīshab.*
Last (to), *bāqi māndan.*
Lastly, *ākhiru'lamr, alqiṣṣeh.*
Late, *dīr*: (deceased), *marḥūm*: (late afternoon) *'aṣr i tang.*
Lather, *kaf.*
Latin, *lātīnī.*
Latitude, *'arz.*
Lattice, *shabakeh.*
Laudable, *sitūdeh, ḥamīdeh.*
Laugh (to), *khandīdan*: (aloud), *qahqaheh k:*, (— at), *istihzā n:*, *maskhareh k:*
Laughter, *khandeh*: (loud), *qahqaheh.*
Law, *qānūn* (Ar. pl. *qavānīn*): (Divine), *shar'*, *sharī'at*: (civil), *'urf.*
Lawful, *ḥalāl, ravā, jāiz.*
Lawsuit, *murāfa'eh.*
Lay (to), *nihādan (nih), guẓāshtan, guẓārdan.*
Laziness, *tanbalī. sustī.*
Lazy, *tanbal, sust.*
Lead, *surb.*
Lead (to), *dalālat k:*, *rāh namūdan,* (an army), *kashīdan*: (a horse) *jilau giriftan*: (in religion) *hidāyat k*:
Leader (of army), *sarkardeh.*
Leaf, *barg*: (of paper), *varaq* (Ar. pl. *aurāq*).
League, *farsakh.*
Lean, *lāghir.*
Lean (to), *takyeh zadan; ittikā k*:
Leap (to), *jastan (jih): parīdan.*
Learn (to), *āmūkhtan* (*āmūz*), *taḥṣīl k:*, *dars khẓāndan, farū giriftan.*
Learned, *'ālim* (Ar. pl. *'ulamā*), *āmūkhteh.*
Learner, *muta'allim.*
Learning, *'ilm* (Ar. pl. *'ulūm*).
Lease, *ijāreh.*
Lease (to), *ijāreh giriftan: ijāreh dādan.*
Leather, *charm.*
Leave, *iẓn, ijāzat: rukhṣat, murakhkhaṣī.*
Leave (to), *guẓāshtan, tark k*: *vā guẓāshtan; murakhkhaṣ shudan.*
Leaven, *khamīrmāyeh.*
Lecture, *khaṭāb, sabaq.*
Lecture (to), *khaṭāb k:*.
Lees, *durd, faẓleh.*
Left, *chap.*
Leg. *sāq.*
Legate, *safīr, īlchī.*
Legation, *sifārat; sifārat-khāneh.*
Legend, *afsāneh*: (inscription), *raqam.*
Legislation, *vaz' i qavānīn.*
Legislator, *vāẓi' i qavānīn.*
Leisure, *furṣat.*
Lemon, *līmū.*
Lend (to), (money), *qarẓ dādan*: (article to be returned), *'āriyatan* (*'āriyeh*) *dādan.*
Length, *ṭūl, darāzī.*
Lent, *bahār.*
Lentils, *'adas.*
Leopard, *yūz.*
Leper, *abraṣ, mabrūṣ*: *majẓūm.*
Leprosy, *baraṣ*: *juẓām.*
Lessen (to), *kam k:*, *takhfīf n:*.
Lessor, *ijāreh dihandeh.*
Lest, *mabādā.*
Let (to), *guẓārdan, iẓn dādan.*
Letter, *ḥarf* (Ar. pl. *ḥurūf*); (epistle), *kāghaz, maktūb, khaṭṭ, nāmeh, raqīmeh.*
Lettuce, *kāhū.*
Level, *barābar, musaṭṭaḥ.*
Levy (troops) (to), *jam'āvarī k:*
Lexicon, *lughat.*
Liar, *durūgh-gūy, kāẓib* (Ar. pl. *kaẓabeh*), *kaẓẓāb.*
Liberal, *sakhī, bā-sakhāvat, ẓi-jūd.*
Liberality, *sakhāvat, jūd.*
Liberate (to), *rihā k:*, *khalāṣī dādan.*
Liberty, *āzādī.*
Library, *kutub-khāneh.*

Lick, *lísidan.*
Lid, *sarpūsh.*
Lie, *durūgh, kiẓb.*
Lie (to), *durūgh guftan.*
Lie down (to), *khụ̄bidan.*
Life, *zindagi, ḥayāt.*
Lifetime, *'umr.*
Lift (to), *bar dāshtan, buland k:*; *afrāshtan.*
Light, *raushanī, raushanāī, nūr* (Ar. pl. *anvār*): (adj.) *raushan*: (not heavy), *subuk, khafif.*
Light (to), *raushan k*: *afrūkhtan.*
Lightning, *barq, ṣā'iqeh.*
Like, *chūn, miṣl, mānand, shabīh.*
Like (to), *pasandīdan, dūst dāshtan.*
Likelihood, *iḥtimāl.*
Likely, *aghlab.*
Liken (to), *muqābaleh n*:
Likeness, *mushābahat, shabāhat.*
Likewise, *nīz, ham.*
Lily, *sūsan.*
Limb, *'uẓv* (Ar. pl. *a'ẓā*).
Lime, *āhak*: (sweet lime), *purtuqāli.*
Limited, *maḥdūd.*
Limp (to), *langīdan.*
Line, *saṭr, khaṭṭ.*
Linen, *kattān, bazz.*
Lining, *āstar.*
Linseed, *bazrak.*
Lion, *shīr.*
Lip, *lab.*
Lisp, *luknat.*
List, *siyāheh, fihrist.*
Listen (to), *gūsh giriftan* (*dādan*), *iṣghā n*:.
Litany, *istighāṣeh.*
Literal, *taḥtu'llafẓī.*
Literally, *taḥtu'llafẓ.*
Litter (travelling), *takht i ravān*: (rubbish), *ashqāl.*
Little (small), *kūchik, khụ̄rd, ṣaghīr*: (quantity), *andak, kam*: (noun), *qadrī, andakī.*
Live (to), *zīst n*: *bi-sar burdan.*
Livelihood, *ma'īshat, zindagānī, guẓrān.*
Liver, *jigar.*
Lizard, *buzmajeh.*
Lo! *inak, hān.*
Load, *bār, ḥaml.*
Load (to), *bār k*: (a gun), *pur k*:
Loaf, *nān, qurṣ i nān.*
Loan, *qarẓ*: *'āriyeh.*
Loathe (to), *makrūh dāshtan, nifrat k*:
Local, *maḥallī.*
Lock, *qufl.*
Lock (to), *qufl k*:
Locust, *malakh.*
Logic, *'ilm i manṭiq.*
Long, *darāz, ṭavīl, madīd.*
Longing, *ārzū, tamannā.*
Look (to), *nigarīstan, naẓar k*:
Loose, *gushādeh, shul.*
Loose (to), *gushādan, gushūdan, bāz k*:, *ḥall k*: (release), *rihā k*:, *vil k*: (vulg.).
Lose (to), *gum k*:, *khasārat kardan* (*kashīdan*).
Loss, *khasārat, ẓarar*: (in war), *talaf.*
Lost, *gum shudeh, mafqūd.*
Lot, *qur'eh*: (to cast-) *qur'eh andākhtan*: (share), *qismat, naṣīb*
Lotus, *nailūfar.*
Loud, *buland, buland-āvāz.*
Loudly, *bi-āvāz i buland.*
Love, *muḥabbat* (*maḥabbat,*) *ḥubb, 'ishq.*
Love (to), *dūst dāshtan, muḥabbat namūdan.*
Loveliness, *ḥusn, jamāl, khụ̄bṣūratī.*
Lovely, *jamīl, khụ̄shgil, khụ̄bṣūrat.*
Lover, m. *āshiq, muḥibb*: f. *maḥbūbeh.*
Low, *past*; (mean), *pastḥāl, ḥaqīr, ẓalīl, farūmāyeh.*
Lowliness, *farūtanī, khuẓū' va khushū', tavāẓu'.*
Lowly, *farūtan, mutavāẓi'.*
Loyal, *mukhliṣ, amīn, bā-vafā.*
Luck, *bakht, nīkbakhtī, nīk-akhtarī*: *badbakhtī, kam-bakhtī.*
Luckless, *kam-bakht.*
Lucky, *nīk-bakht, khụ̄sh-naṣīb, kām-rān.*
Ludicrous, *muẓḥik.*
Luggage, *asbāb.*

Lukewarm, *shirgarm.*
Lunacy, *dīvānagi, junūn.*
Lunatic, *dīvāneh, majnūn.*
Lunch, *nahār.*
Lung, *shush.*
Lure (to), *ighvā n:, targhīb n:*
Luscious, *laẕīz, mazeh-dār, shīrīn.*
Lusciousness, *laẕẕat (liẕẕat), shīrīnī.*
Lust, *shahvat.*
Lustre, *raunaq. ẓiyā, jilveh.*
Lute, *'ud, barbaṭ.*
Luxuriance. *vafrat.*
Luxuriant, *vāfir, farāvān.*
Luxurious, *khẏush-guẕrān.*
Luxury, *'ishrat, khẏush-guẕrānī.*

Macaroni, *rishteh.*
Mace, *gurz, chumāq.*
Machination, *ḥīleh, makīdeh* (Ar. pl. *makāid*), *makr.*
Mad, *dīvāneh, majnūn.*
Madam, *khānum.*
Madden (to), *dīvaneh* (*majnūn*) *s:*
Magazine, *makhzan:* (powder), *bārūt - khāneh, qūr - khāneh:* (arms) *silāḥ-khāneh, qūr-khāneh, jabbeh-khāneh.*
Magian, *majūsī, gabr, ātash-parast, zardushtī.*
Magic, *jādūgarī, jādū, siḥr.*
Magician, *jādūgar, sāḥir, saḥḥār.*
Magistrate, *ḥākim* (Ar. pl. *ḥukkām*).
Magnanimity, *himmat, javānmardī.*
Magnet, *sang i āhin-rabā, maqnāṭīs.*
Magnificent, *jalīl, shāgarf.*
Magnify, *tamjīd n: mubālagheh k:.*
Magnitude, *buzurgī, 'aẓamat: qadr.*
Mahomedan (Muhammadan), *Musalmān:* (adj.), *islāmī.*
Mahomedanism, *Islām, dīn i Islām.*
Maiden, *bākireh, dukhtar.*
Mail (armour), *zareh, sīlaḥ* (Ar. pl. *aslaḥeh*), *jabbeh:* (post), *post, pūsteh, chāpār.*
Maimed, *chūlāq.*
Maintain, *bar pā dāshtan: parvarish k:.*
Maize, *ẓurrat.*
Majesty, *a'lā'ḥaẓrat* (his): *'ulyā ḥaẓrat* (her): *jahān - panāh, 'ālam-panāh, qibleh-y i 'ālam.*
Major, *yāvar.*
Majority, *ṭaraf i aghlab.*
Make (to), *sākhtan, durust k: gardānidan.*
Maker, *sāzandeh:* (of God), *ṣānī', khāliq.*
Malady, *maraẕ* (Ar. pl. *amrāẕ*), *bīmārī.*
Male, *nar.*
Malediction, *la'nat.*
Malefactor, *bad-kār.*
Malevolence, *bad-andīshī, bad-khẏāhī.*
Malevolent, *bad - andīsh bad-khẏāh.*
Malice, *bad-khẏāhī, bughẓ.*
Man, *mard:* *insān* (Ar. pl. *nās*), *shakhṣ* (Ar. pl. *ashkhāṣ*), *ādam:*
(Mankind) *mardum, banī Ādam, banī nau' i bashar.*
Management, *naẓārat, kār-guẕārī.*
Mane, *yāl.*
Manfully, *bā-dilīrī.*
Manger, *ākhūr.*
Manhood, *bulūghat: dilīrī, shujā'at.*
Manifest, *āshkār, huvaidā, ẓāhir, mubīn, paidā.*
Manifest (to), *iẓhār n:.*
Manifestation, *iẓhār:* (Divine), *maẓhar i Ilāhī.*
Manifestly, *ṣarīḥan, vāẓiḥan.*
Manifold, *'adīd, muta'addid.*
Manliness, *dilīrī, mardānagī, shujā'at.*
Manly, *mardāneh, dilīr, shujā'.*
Manna, *mann: gaz.*
Manner, *ṭaur, nau', vajh, minvāl.*
Manners, *ādāb, akhlāq.*
Mantle, *ridā.*
Manufactory, *kār-khāneh.*
Manufacture, *ṣan'at.*
Manufacture (to), *sākhtan* (*sāz*).
Manure, *kūd.*
Manuscript, *nuskheh, navishteh.*
Many, *bisyār, basā, kaṯīr, khailī.*
Map, *naqsheh.*

Marble, *marmar.*
March, *kūch k:, lashkar kashīdan.*
Mare, *mādiyān.*
Margin, *ḥāshiyeh* (of book): *kināreh, lab* (of sea).
Marine, *baḥrī, daryāī.*
Mariner, *mallāḥ.*
Maritime, *baḥrī, daryāī.*
Mark, *nishān, 'alāmat, aṣar* (Ar. pl. *āṣār*); (brand), *dāgh*: (target), *nishāneh, hadaf.*
Mark (to), *nishān k:, 'alāmat guẕārdan.*
Market, *bāzār.*
Marriage, *'arūsī*: *izdivāj, nikāḥ.*
Married (woman), *mankūḥeh, muzavvajeh.*
Marrow, *maghz.*
Marry, *zan giriftan, bi-zanī giriftan*: *shauhar kardan.*
Mars, *mirrīkh.*
Marsh, *mashīleh.*
Martingale, *sīneh-band.*
Martyr, *shahīd* (Ar. pl. *shuhadā.*)
Martyrdom, *shahādat.*
Marvel, *'ajab, 'ajībeh* (Ar. pl. *'ajāīb*).
Masculine, *muẕakkar.*
Mason, *sang-tarāsh, ḥajjār*: (builder). *bannā, mi'mār.*
Mass, *tūdeh, kuppeh*: (religious service) *quddās.*
Massacre, *kushtār, khūn-rīzī.*
Master, *āqā, ṣāḥib, mālik*: (of school), *mu'allim, ustād.*
Matting, *ḥaṣīr, būryā.*
Matches, *kibrīt.*
Matchless, *bī-nazīr, lā-miṣāl.*
Materials, *asbāb, lavāzim.*
Mathematics, *'ilm i riyāẕī.*
Matter, *amr* (Ar. pl. *umūr*), *muqaddameh.*
Mattress, *dūshak* (*dushak*).
Maturity, *bulūgh.*
Maund, *man.*
Mausoleum, *maqbareh.*
May, *āyār, māy.*
Meadow, *chaman*
Meal (flour), *ārd*: (food) *ghaẕā.*
Mean, *furū-māyeh, past, ẕalīl, dūn.*
Mean (to), *ma'nī dāshtan.*
Meaning, *ma'nī, matlab.*
Meanness, *dūnī, pastī.*
Means, *vasīleh* (Ar. pl. *vasāīl*), *vāsiṭeh. tavassut.*
Meanwhile, *dar īn bain.*
Measles, *surkhak.*
Measure, *paimāneh*: (proceeding), *maṣlaḥat* (Ar. pl. *maṣāliḥ*).
Measure (to), *paimūdan, andāzeh giriftan.*
Meat, *gūsht.*
Mediation, *shafā'at, tavassut.*
Mediator, *shafī', vāsiṭeh, miyānjī.*
Medicine, *davā.*
Meditate, *fikr* (*tafakkur*) *k*: *ta'ammul n.*
Medlar, *azgīl.*
Meek, *ḥalīm.*
Meet, *shāyisteh, munāsib, sazā, sazāvār, vājib, lāiq.*
Meet (to), *bar-khẏurdan bi*: *dūchār shudan*: (formally) *istiqbāl n*: (an assembly), *mun'aqid sh:.*
Meeting, *majlis* (Ar. pl. *majālis*), *maḥfil*: *mulāqāt.*
Melodious, *khẏush-navā, khẏush-alḥān.*
Melody, *navā, āhang.*
Melon, *kharbūzeh*: (watermelon) *hinduvāneh.*
Melt, *āb shudan*: *gudākhtan* (*gudāz*).
Member, *'uẕv* (Ar. pl. *a'ẕā*), *juz'* (Ar. pl. *ajzā*).
Memoir, *taẕkireh, yāddāsht.*
Memorise, *yādgārī, yādāvarī.*
Memory, *yād*: *ḥāfiẕeh.*
Mend (repair) (to), *ta'mīr k:, durust k:.*
Mendicant, *gadā*: (religious), *darvīsh.*
Mention, *ẕikr.*
Mention (to), *ẕikr k*: *maẕkūr k*:
Mentioned, *maẕkūr, mazbūr.*
Mercantile, *tajāratī.*
Merchandise, *amvāl* (*māl*) *i tajārat.*
Merchant, *tājir* (Ar. pl. *tujjār*).
Merciful, *raḥīm*: (of God, also) *raḥmān.*
Merciless, *bī-raḥm.*
Mercury, *ẕīreh*: (planet) *'uṭārid.*

Mercy, *raḥm, raḥmaṯ, raḥmāniyyat.*
Merely, *faqaṯ, maḥẓ, tanhā.*
Merit, *istiḥqāq, liyāqat.*
Merit (to), *mustaḥaqq būdan, lāiq būdan.*
Merry, *khurram, faraḥnāk.*
Message, *paighām.*
Messenger, *qāṣid, rasūl.*
Messiah, *Masiḥ.*
Metal, *filizz, ma'danī.*
Metaphorical, *majāzī.*
Metropolis, *dāru'ssalṯanat, pāyitakht.*
Microscope, *ẓarreh-bīn.*
Middle, *vasaṯ, miyān.*
Midnight, *nīm-shab, niṣf i shab.*
Midst (in the), *dar miyān, dar vasaṯ.*
Mighty, *'ālī-miqdār, muqtadir.*
Migrate (to), *naql k:, intiqāl n:.*
Migration, *intiqāl.*
Mild, *mulāim.*
Mile, *mīl.*
Military, *nizāmī.*
Milk, *shīr.*
Milk (to), *dūshidan.*
Mill, *āsiyā*: (handmill), *dast-ās.*
Miller, *āsiyā-bān.*
Mimic (to), *taqlīd n:*
Minaret, *manāreh* (Ar. pl. *manāvir*).
Mind, *'aql* (Ar. pl. *'uqūl*), *hūsh.*
Mine, *ma'dan* (Ar. pl. *ma'ādin*).
Mineral, *ma'danī, jamād: filizz.*
Mingle (to), *āmikhtan* (*āmīz*), *makhlūṯ s:*
Minister (of state), *vazīr* (Ar. pl. *vuzarā*), (Prime minister) *ṣadr i a'zam:* (of Christian religion) *Khādimu'ddin.*
Ministration, *khidmat.*
Ministry (State), *vazārat*: (of religion) *khidmat i dīn.*
Minor, *ṣaghīr:* (under age) *nābāligh, khvurd-sāl, ṣaghīru'ssinn.*
Mint (coinage), *ẓarrāb-khāneh.*
Mint (plant), *na'nā.*
Minute (small), *daqīq, raqīq*: (time), *daqīqeh.*
Miracle, *mu'jizeh, āyat.*
Mirage, *sarāb, (āb i Yazīd).*
Mirror, *āineh.*
Mirth, *inbisāṯ.*
Misbehaviour, *bad-raftārī, bad-sulūkī.*
Miscellaneous, *mukhtalif, mutafarriq.*
Mischief, *shaiṯāniyyat, sharārat.*
Misconduct, *bad-sulūkī, bad-raftārī.*
Misdeed, *bad-kirdārī.*
Miser, *bakhīl* (Ar. pl. *bukhalā*).
Miserable, *miskīn, shaqī, bā-shaqāvat.*
Misery, *shaqāvat.*
Misfortune. *āfat, asīb, balā, muṣībat* (Ar. pl. *maṣāīb*).
Miss (to), *khaṯā k:.*
Missing, *gum, mafqūd.*
Mission (political), *sifārat, ma'mūriyyat*: (religious) *sifārat i rūḥānī.*
Missionary, *kashīsh.*
Mist, *mīh.*
Mistake, *ishtibāh, zallat, taqṣīr* (Ar. pl. *taqāṣīr*), *ghalaṯ* (Ar. pl. *aghlāṯ*).
Mr. *āqā, ṣāḥib.*
Mrs. *Khānum.*
Mix (to), *āmikhtan, makhlūṯ s:*
Moan (to), *āh kashidan.*
Moat, *khandaq.*
Mob, *hangāmeh, jam', anbūh.*
Mock (to), *rishkhand k:, istihzā n:.*
Mockery, *maskhareh, istihzā, rishkhand.*
Model, *namūneh.*
Moderate, *mu'tadil.*
Moderation, *i'tidāl.*
Modern, *nau, tāzeh, jadīd*: (the moderns), *muta'akhkhirīn.*
Modest, *sharmsār, bā-ḥayā.*
Modesty *sharm, ḥayā.*
Moist, *nam, tar.*
Moisten (to), *nam* (*tar*) *k:*
Moisture, *namī, tarī, ruṯūbat.*
Moment, *dam, lamḥeh, laḥzeh*: (importance) *ahammiyyat.*
Momentous, *muhimm, ahamm.*
Monarch, *sulṯān* (Ar. pl. *salāṯīn*), *pādshāh.*
Monarchy, *salṯanat, pādshāhī.*

Monastery (Chr.), *dair*: (of dervishes) *khānqāh.*
Monasticism, *ruhbāniyyat.*
Monday, *dōshanbeh.*
Money, *pūl*: (cash) *naqd* (Ar. pl. *nuqūd*).
Money-changer, *ṣarrāf.*
Money-order, *barāt.*
Monk, *rāhib* (Ar. pl. used as sing. *ruhbān*).
Monkey, *maimūn, būzineh.*
Monotheist, *muvaḥḥid.*
Month, *māh.*
Mood (verbal), *ṣigheh.*
Moon, *māh*: (full-) *badr, māh i tāmm.*
Moonlight, *māhtāb.*
Moral (of tale), *ḥāṣil i kalām, fāideh*: (adj.) *parhizkār.*
Morality, *parhizkārī, pāk-dāmanī.*
Morals, *akhlāq:* (good), *akhlāq i ḥasaneh.*
More, *bishtar, ziyādehtar:* (much more), *bi-ṭarīq i aulā'* (*ūlā'*): (no more) *dīgar . . . nah.*
Moreover, *'alāveh bar in.*
Morning, *ṣubḥ*: (early), *ṣubḥ i zūd, saḥar-gāh.*
Mortal (subject to death), *fānī:* (deadly), *qātil, muhlik.*
Mortality, *fanā.*
Mosque, *masjid* (Ar. pl. *masājid*).
Mosquito, *pasheh.*
Most *akṣar.*
Moth, *bīd.*
Mother, *mādar, vālideh*: (in-law), *mādarzan, mādar i shauhar.*
Motion. *junbish, ḥarakat.*
Motive, *sabab, bā'iṣ, qaṣd, gharaẓ* (Ar. pl. *aghrāẓ*).
Mould (for casting), *qālab*: (soil), *khāk.*
Mound, *tappeh.*
Mount (to), *bar āmadan, bālā raftan*: (horse) *savār sh*: (throne) *julūs namūdan.*
Mountain, *kūh*; *jabal* (Ar. pl. *jibāl*).
Mountaineer, *kūhistānī.*
Mountebank, *lūṭī.*
Mourn (to), *nālīdan, nāleh k*:, *nauḥeh k*:
Mournful, *ghamgīn, diltang.*
Mourning, *mātam, nauḥeh.*
Mouse, *mūsh.*
Mouth, *dahān*: (of river), *dahaneh.*
Move (to), (intr.), *junbidan, junbish* (*ḥarakat*) *k*:; (trans.) *junbānidan, junbish dādan.*
Movement, *junbish, ḥarakat.*
Much, *bisyār, khailī*: (too much) *ziyād.*
Mud, *gil.*
Muddy, *gil-ālūdeh*: (street), *pur gil.*
Muḥammad, *Muḥammad.*
Muḥammadan, *Musalmān.*
Mulberry, *tūt.*
Mule, *qātir.*
Muleteer, *chārvādār*; *qāṭirchī* (muledriver).
Multiply (to) (intr.), *afzūdan, bisyār sh*:.
Multitude, *jam'*, *gurūh.*
Murder, *qatl, khūnrizī.*
Murderer, *qātil, khūnī.*
Murmur, *hamhameh.*
Murmur (to), *hamhameh k*:
Museum, *tuḥfeh-khāneh.*
Music, *naghmeh, ṭarab, mūsiqī, ghanā.*
Musical instrument, *sāz.*
Musician, *muṭrib, mughannī.*
Musk, *mishk.*
Musket, *tufang.*
Musketeer, *tufangchī.*
Muslin, *malmal.*
Mustache, *sibil.*
Mustard, *khardal.*
Muslim, *musalmān. muslim.*
Mute, *lāl, gung.*
Mutilated, *chūlāq.*
Mutineer, *yāghī, bāghī, mufsid, fitneh-angīz.*
Mutiny, *fitneh, ṭughyān.*
Mutton, *gūsht i gūsfand.*
Muzzle-loader, *dahan-pur.*
Myrrh, *murr.*
Mystery, *sirr* (Ar. pl. *asrār*), *rāz.*
Mystic, *ṣūfī.*
Mysticism, *taṣavvuf.*

Nail (finger), *nākhun*: (iron) *mīkh.*
Naked, *barahneh, 'uryān, lukht*

Nakedness, *barahnagī*, *'uryānī*, *'uryat.*
Name, *nām*, *ism* (Ar. pl. *asmā*, *a'sāmī*).
Name (to), *nām nihādan*, *nāmīdan.*
Named, *musammā' bi-.*
Namely, *ya'nī.*
Naphtha, *naft.*
Napkin, *dastmāl.*
Narrate (to), *naql* (*ḥikāyat*) *k:*
Narrative, *naql*, *ḥikāyat*, *qiṣṣeh* (Art. pl. *qiṣaṣ*).
Narrow, *tang.*
Nasty, *makrūh.*
Nation, *qaum* (Ar. pl. *aqvām*), *ummat* (Ar. pl. *umam*), *millat* (Ar. pl. *milal*).
Native, *mulkī*: (-land), *vaṭan.*
Nativity, *tavallud*, *vilādat.*
Natural, *ṭabī'ī.*
Nature, *ṭabī'at*, *tab'*; *ẓāt.*
Nautical } *baḥrī.*
Naval }
Navel, *nāf.*
Near, *nazdīk*, *qarīb.*
Nearly, *qarīb*, *taqrīban*: *takhmīnan.*
Necessaries, *lavāzim.*
Necessarily, *lā-jaram.*
Necessary, *lāzim*, *vājib*, *ẓarūr*, *dar-kār.*
Necessity, *ẓarūrat*; *ḥājat*, *iḥtiyāj.*
Neck, *gardan.*
Necklace, *gardan-band.*
Nectarine, *shaftl*
Need, *ḥājat*, *iḥtiyāj.*
Needle, *sūzan.*
Needy, *muflis*, *bi-navā.*
Negation, *inkār*, *nafī.*
Neglect, *ghiflat*, *ihmāl.*
Neglected, *muhmal.*
Negligent, *ghāfil.*
Negro, *zangī*, *shakhṣ i siyāh*, *kākā* (vulg.).
Neigh (to), *shaileh zadan.*
Neighbour, *hamsāyeh.*
Neighbourhood, *nazdīkī.*
Neither . . . nor, *nah . . . va nah.*
Nephew, *barādar-zādeh*; *khwāhar-zādeh.*
Nest (bird's), *āshiyāneh*, *lāneh* (vulg.): (of ants, etc.), *chāl.*
Net, *dām*; *tūr*, *tūreh.*
Neuter (in grammar), *bi-jins*, *ghair i jins.*
Neutral, *bi-ṭaraf.*
Never, *hargiz*, *aṣlā*, *abadā.*
Nevertheless, *bā-vujūd i in*, *har-chand kih.*
New, *nau*, *tāzeh*, *jadīd*: (New Year's Day), *naurūz.*
News, *khabar* (Ar. pl. *akhbār*): (good news), *muždeh.*
Newspaper, *rūznāmeh.*
Next (after), *ba'd*, *diqar.*
Nib (of pen), *sar i qalam.*
Nice, *marghūb*, *bā-ṣafā.*
Niche, *ṭāqcheh.*
Niece, *dukhtar i barādar*, *dukhtar i khwāhar.*
Night, *shab*: (to-night), *amshab* (*im-shab*), (last night), *dī-shab*: (night before last) *parīshab.*
Nightingale, *bulbul.*
No, *khair*, *nah*: *hīch.*
Noble, *sharīf*: (noun), *amīr* (Ar. pl. *umarā*), (nobles), *arkān* ((*a'yān*) *i daulat.*
Nobody, *hīch kas.*
Noise, *shulūk* (vulg.), *ṣadā.*
Nomads, *īlyāt.*
Nominative, *fā'il*: *ḥālat i fā'ili.*
None, *hīch*, *hīch kudām.*
Nonsense, *bīhūdagī.*
Noon, *ẓuhr.*
Noose, *kamand.*
North, *shimāl*: (adj.) *shimālī.*
Northern, *shimālī.*
Nose, *bīnī*, *damāgh.*
Nostril, *minkhār.*
Not, *nah*: (not at all), *aṣlā*, *muṭlaqā*, *ḥāshā va kallā.*
Notable, *mashhūr.*
Note, *yād-dāsht*: (marginal), *ḥāshiyeh*: (letter), *ruq'eh.*
Nothing, *hīch*
Notice, *multafit shudan.*
Notify (to), *i'lām* (*i'lān*) *k:*, *khabar dādan*, *ittilā' dādan*, *muṭṭali' sākhtan.*
Notion, *khiyāl*, *ra'i*, *gamān*, *vahm*, *ẓann.*
Noun, *ism.*
Nourish, *parvarish k:*

Nourishment, *ghiẕā, ṭa'ām, qūt.*
Novelty, *tāzagī.*
November, *tashrīn i ṣānī.*
Now, *al'ān, ilḥāl, ḥālā, ḥal, aknūn.*
Nowhere, *hīch jā.*
Numb, *bi-ḥiss.*
Number, *'adad* (Ar. pl. *a'dād*), *shamār.*
Number (to), *shamurdan, 'adad k:.*
Numberless, *bi-shamār.*
Numerous, *'adīd, muta'addid.*
Nun, *rāhibeh.*
Nurse, *dāyeh, bāẕī* (vulg.).
Nurture, *tarbiyyat, parvarish.*
Nutmeg, *jauz.*

O! *ai.*
Oak, *ballūṭ.*
Oar, *pārū.*
Oath, *qasam, saugand.*
Obedience, *farmān-burdārī, iṭā'at.*
Obedient, *farmān-burdār, muṭī', farmān-guẕār.*
Obey (to), *iṭā'at n: muṭī' shudan.*
Object, *maqṣūd, maṭlūb, gharaẕ, qaṣd, niyyat.*
Object (to), *i'tirāẕ k:*
Objection, *i'tirāẕ.*
Oblige (compel), *ijbār n:, majbūr s:.*
Obliged (grateful), *mamnūn, mutashakkir.*
Oblivion, *nisyān, farāmūshī.*
Obscure, *tārīk, tīreh: ghāmiẕ, maghshūsh.*
Obscurity, *tārīkī, tīragī, ẓulmat.*
Observe, *mulāḥiẕeh k: nigāh dāshtan, ḥifẓ k:.*
Obsolete, *muhmal, mansūkh.*
Obstacle, *sadd, mumāna'at.*
Obstinacy, *iṣrār, khuḍsarī, 'inād.*
Obstinate, *khuḍsar.*
Obtain (to), *yāftan, ḥāṣil k:, taḥṣīl n, paidā k:, bi-ham rasānīdan, bi-chang āvardan,* (intrans.): *rivāj dāshtan* (*yāftan*).
Obtainable, *muyassar*: (it is-) *gīr mī āyad.*
Obvious, *paidā, āshkār, vāẕiḥ.*
Occasion, *mauqa'.*
Occasion (to), *sabab i* (*ān*) *būdan, taḥrīk n:*
Occasionally, *gāhgāhī.*
Occupation, *shughl, 'amal, kār; pīsheh.*
Occupied (busy), *mashghūl.*
Occur (to), *vāqi' sh:, ittifāq uftādan.*
Occurrence, *ḥādiṣeh* (Ar. pl. *ḥavādiṣ*), *vāqi'eh* (Ar. pl. *vaqāi'*, *mājarā.*
Ocean, *baḥr i muḥīṭ.*
O'clock, *sā'at.*
October, *tashrīn i avval, aktūbar.*
Ode, *ghazal, qaṣīdeh* (Ar. pl. *qaṣāid*).
Odour, *būy, rāiḥeh.*
Offence, *taqṣīr, quṣūr, gunāh.*
Offend (to), *ranjānīdan*: (cause to stumble) *laghzānīdan.*
Offer (to), *taqdīm n:*
Offering, *naẕr, pīshkash: qurbānī.*
Office, *daftarkhāneh: manṣab.*
Officer, *ṣāḥib-manṣab, sarkardeh.*
Offspring, *nasl, aulād* (Ar. pl. of *valad*), *ẕurriyyat.*
Often *bārhā, akṣar i auqāt, mukarrar.*
Oil, *raughan.*
Old (persons), *pīr, kuhan-sāl, sālkhurdeh:* (things) *kuhneh.*
Olive, *zaitūn.*
Omen, *fāl.*
Omnipotent, *qādir i muṭlaq.*
On, *bar, bar rūyi, bar sar i.*
Once, *yak daf'eh; bārī:* (at once) *fi'l faur; al'ān.*
One, *yak.*
Onion, *piyāz.*
Only, *faqaṭ, tanhā: vaḥīd, yagāneh.*
Onset, *ḥamleh, yūrish, hujūm.*
Onyx, *'aqīq, sang i sulaimānī.*
Open, *bāz, gushādeh, maftūḥ.*
Open (to), *bāz (vā) kardan, gushādan.*
Openly, *'alāniyyatan, ṣarīḥan.*
Operation (surgical), *jarrāḥī.*
Opinion, *ra'i* (Ar. pl. *arā* and *ārā*), *khiyāl.*
Opium, *tiryāk.*
Opponent, *mukhālif.*

Opportunity, *furṣat.*
Oppose, *mukhālafat n:, bar ẓidd shudan.*
Opposite, *rūbirū, muqābil; ẓidd, bi-khilāf.*
Opposition, *mukhālafat, ẓiddiyyat, tanāquẓ.*
Oppress (to), *maẓlūm s: jafā k:*
Oppression, *ẓulm, ta'addī, satam.*
Oppressor, *ẓālim, satamkār.*
Optative (verb), *fi'l i tamannā.*
Option, *ikhtiyār.*
Or, *yā, khṿāh.*
Orange, *nārangī, madanī.*
Oration, *khiṭāb, nuṭq.*
Orb, *jirm.*
Order, *ḥukm* (Ar. pl. *aḥkām*), *amr* (Ar. pl. *avāmir*), *farmān*: (arrangement), *intiẓām, niẓām, tartīb.*
Order (to), *farmūdan, ḥukm k:, amr n:, ma'mūr s:*
Ordinary, *'umūmī.*
Ordnance, *tūpkhāneh.*
Organ (instrument), *ālat*: (musical instrument) *sāz.*
Organisation, *niẓām, intiẓām.*
Orient, *sharq, mashriq.*
Oriental, *sharqī, mashriqī.*
Origin, *aṣl* (Ar. pl. *uṣūl*), *sarchashmeh.*
Original, *aṣli, avvalin.*
Ornament *zīnat, ārāyish.*
Ornament (to), *ārāsteh s:, muzayyan s:*
Orphan, *yatīm.*
Orthography, *imlā.*
Ostrich, *shutur-murgh.*
Other, *dīgar, ghair.*
Otherwise, *va agarnah, va illā.*
Ottoman, *'uṣmānī.*
Ought, *bāyad.*
Out, *bīrūn.*
Outpost, *qarāvul.*
Outside, *bīrūn, khārij.*
Outstrip (to), *sibqat justan bar.*
Outwardly, *dar ṣūrat.*
Oven, *kūreh, tannūr.*
Over, *bālā, bar bālā, fauq az.*
Overcast, *girifteh.*
Overcome, *ghālib āmadan bar.*
Overseer, *nāẓir.*
Overturn (to), *vāẓgūn s:, sarnigūn k:.*
Overwhelm (to), *mustauli sh: bar, ghalabeh yāftan bar.*
Owe (to). *qarẓ dāshtan, bidīh-kār būdan.*
Owl, *būm: jughd.*
Own (to), *dāshtan*: (confess) *iqrār n:, i'tirāf k:.*
Owner, *ṣāḥib, mālik.*
Ox, *gāv, gāv i nar.*

Pace (step), *qadam* (Ar. pl. *aqdām.*).
Pacific, *ṣulḥ-āmiz; ṣulḥ-dūst.*
Pack, *dasteh, basteh.*
Pack (to), *bastan.*
Pack-horse, *yābū.*
Packing-needle, *sūzan i javāldūz.*
Packsaddle, *pālān.*
Padlock, *qufl.*
Pagan, *but-parast.*
Page, *ṣafḥeh.*
Pail, *saṭl, dalv.*
Pain, *dard, alam* (Ar. pl. *ālām*), *vaja'* (Ar. pl. *auja'*).
Pains (trouble), *zaḥmat, mashaqqat, diqqat.*
Painful, *pur-dard, dardnāk, vajī'.*
Painstaking, *mihnatī, mihnatdūst, muvāẓib.*
Paint, *rang.*
Paint (to), *rang zadan: naqsh kardan.*
Painter, *naqqāsh, muṣavvir.*
Painting (a), *naqsh, taṣvīr.*
Pair *juft.*
Palace, *qaṣr, kākh.*
Palanquin, *takht i ravān.*
Palatable, *guvārā.*
Palate, *kām.*
Pale, *kamrang, parideh-rang, zard.*
Palm (tree), *nakhl, nakhleh, darakht i khurmā*: (of hand) *kaf.*
Palpitate, *ṭapīdan.*
Palpitation, *ṭapish.*
Palsied, *maflūj, iflij.*
Palsy, *fālij.*
Pamphlet, *risāleh.*

Pan (earthen), *dīzī;* (frying) *tāveh.*
Pane (of glass), *jām;* (coloured) *kitābī.*
Panic, *hazīmat, khauf i nāgahān.*
Panniers (for fruit), *laudeh:* (for travelling), *kajāveh.*
Pantaloons, *zīr-jāmeh, shalvār.*
Panther, *palang.*
Pantry, *sharbat-khāneh.*
Papa, *bābā.*
Paper, *kāghaẓ*: (blotting), *kāghaẓ i khushk kun.*
Papist, *pāpāvī.*
Parable, *maṡal* (Ar. pl. *amṡāl*), *tamṡīl.*
Paraclete, *fāraqlīṭ, tasalli-dihandeh.*
Parade, *sān.*
Paradise, *bihisht, fardaus, jannat.*
Paraffine, *naft.*
Paragraph, *faṡl* (Ar. pl, *fuṡūl*).
Parallel, *mutavāzī.*
Paralysis, *fālij.*
Paralytic, *iflīj, maflūj.*
Parapet, *kangureh.*
Parasang, *farsakh, farsang.*
Parasol, *chatr, āftāb-gīr.*
Parcel, *basteh.*
Parch (to), *birishtan, birishteh s:.*
Pardon, *'afv*; *āmurzish, maghfirat: 'uẓr.*
Pardon (to), *'afv k:*; *āmurzīdan* (said of God only): *bakhshīdan.*
Pare (to), *nākhun giriftan* (nails), *tarāshidan.*
Parentage, *nasab, nižād.*
Parents, *vālidain* (Ar. dual).
Parish, *maḥalleh.*
Parliament, *dāru'shshūrā, pārlamant.*
Parlour, *uṭāq i sufreh.*
Parole, *qaul.*
Parrot, *ṭūṭī.*
Pārsī, *pārsī, zardushtī, gabr.*
Parsley, *kirafs.*
Part, *pāreh, tikkeh, juz'* (Ar. pl. *ajzā*), *bahreh.*
Part (to), *judā s:, taqsīm k:.*
Partake (to), *sharīk būdan dar* (of), *shirākat dāshtan.*
Partaker, *sharīk* (Ar. pl. *shurakā*).
Partiality, *ṭarafdārī, ṭarafgirī.*
Participle (act.), *ism i fā'il*, (pass.), *ism i maf'ūl.*
Particle, *ẓarreh, rizeh:* (grammar) *ḥarf.*
Particular, *khāṣṣ, makhṣūṣ, mukhtaṣṣ.*
Partner, *sharīk* (Ar. pl. *shurakā*).
Partnership, *shirākat, musharakat.*
Partridge, *kabk, durrāj.*
Party, *mihmānī, ziyāfat*: (evening) *shab-nishīnī:* (political etc.) *firqeh.*
Pass, *tangrāh, gardaneh, tangnā*: (letter) *taẓkireh.*
Pass (to), *guẓashtan* (by *az*); (be current) *rivāj dāshtan, rāij b:* (the night), *shabrā bi-rūz āvardan, bi-sar burdan* (time).
Passenger, *musāfir.*
Passion, *havā-yi-nafsānī.*
Passionate, *tund-khūy, tund-mizāj.*
Passive, *mutaḥammil:* (verb), *maf'ūl, majhūl.*
Passover, *'id ('aid) i faṣḥ.*
Passport, *taẓkireh.*
Past, *guẓashteh, salaf, sābiq*: *māzī.*
Paste, *sirish.*
Pasteboard, *muqavvā'.*
Pasture, *charāgāh, marta', chaman.*
Pasture (to), *charīdan.*
Patch, *pīneh, vaṣleh.*
Patch (to), *vaṣleh k:, pīneh dūkhtan.*
Path, *jāddeh.*
Patience, *ṣabr.*
Patient, *ṣābir*: *mariẓ* (sick).
Patriarch, *abū'l ābā.*
Patrimony, *irṡ, mīrāṡ.*
Patriot, *ḥabību'l vaṭan.*
Patriotism, *hubbu'l vaṭan.*
Patron, *murabbī.*
Pattern, *namūneh.*
Pauper, *faqīr, miskīn, bi-navā.*
Pavement, *sang-farsh.*

Paw (fore-), *dast*; (hind), *pāy*.
Pawn, *rahn, girau*.
Pawn (to), *rahn guẕāshtan*.
Pawnbroker, *rahn-gīr*.
Pay, *ujrat, mavājib, muzd*: (daily) *rūzāneh*, (monthly) *mushāhareh*, (yearly) *sāliyāneh*.
Pay (to), *adā k*:
Payment, *adā*.
Pea, *nukhūd* (*i farangī*), *karsanneh*.
Peace, *ṣulḥ, musālaheh*.
Peaceable, *ṣulḥ-dūst, ṣulḥ-jūy*.
Peach, *hullū*.
Peacock, *ṭāvus*.
Peak (mountain), *sar, qulleh*.
Pear, *gulābī*.
Pearl, *murvārid, lu'lu'* (Ar. pl. *la'ālī*), *durr* (Ar. pl. *durar*).
Peasant, *rūstāī, dihqān, ra'iyyat, dihātī*.
Pebble, *sang-rīzeh*.
Peck, *minqār zadan*.
Peculiar, *gharīb, 'ajīb*: *mukhtaṣṣ* (to, *bi-*).
Peddler, *dast-furūsh, pīlavar*.
Pedigree, *nasab, nasabnāmeh*.
Peel, *qishr, pūst*.
Peel (to), *pūst kandan*.
Peer (noble), *amīr* (Ar. pl. *umarā*): (equal) *naẓīr*.
Peerless, *bī-naẓīr, bī-miṣāl, lā-*
Peg, *mīkh*. [*ṣānī*.
Pelican, *murgh i saqqā*.
Pellmell, *harj-marj*.
Pellucid, *shaffāf*.
Pen, *qalam* (steel), *qalam i āhin* (*fūlād*), (nib), *sar* (*nauk*) *i qalam;* (-case), *qalamdān*.
Pencil, *midād*.
Pendulum, *langar* (*i sā'at*).
Penetration, *firāsat, faṭānat*.
Peninsula, *nīm-jazīreh*.
Penman, *khvush-navīs*.
Pension, *vaẓīfeh, mustamarrī*.
Pentateuch, *Taurāt*.
People, *khalq, mardum, ahl* (Ar. pl. *ahālī*).
Pepper, *filfil*.
Peppermint, *na'nā*.
Per cent, *fī ṣad*: (ten per cent, *fī ṣad dah*).
Perdition, *halākat*.
Perfect, *kāmil, tāmm, tamām, kullī*.
Perfect (to), *bi itmām* (*ikmāl*) *rasānīdan, takmīl k*:
Perfection, *kamāl*; *takmīl*.
Perfectly, *kāmilan, tamāman, kulliyyatan*.
Perfidy, *khiyānat*.
Perform (to), *bi-jā āvardan, bi-kār burdan, ijrā n*:, *ifā n*:, *vafā k*:.
Perfume, *'aṭr, khvushbūī, rāiḥeh*.
Perfumed, *mu'aṭṭar*.
Perhaps, *shāyad, gūyā*.
Peril, *khaṭr, mukhāṭareh*.
Perilous, *khuṭarnāk, pur khaṭar*.
Period, *'arṣeh, muddat, vaqt* (Ar. pl. *auqāt*).
Perish (to), *halāk sh*:, *tabāh*
Perishable, *fānī*. [*gashtan*.
Perjury, *saugand* (*qasam*) *i durūgh*.
Permanence, *baqā, davām*.
Permanent, *pāyadār, qāim, dāim, bāqī*.
Permissible, *jāiz, ravā, ḥalāl*.
Permission, *iẓn, ijāzat, riẓā, tajvīz*.
Permit (to), *iẓn* (*ijāzat*) *dādan*,
Pernicious, *muẓirr*. [*guẓārdan*.
Perpetrate (to), *murtakib būdan*.
Perpetual, *dāim, jāvīd, jāvidānī*.
Perpetually, *dāiman, paivasteh*.
Perplex (to), *ḥairān s*:, *mutaḥayyir n*: *parīshān s*:, *bi-ḥairat andākhtan*.
Perplexed, *muẓṭarib, ḥairān, mutaḥayyir, parīshān*.
Perplexity, *ḥairat, iẓṭirāb, tashvīsh, taḥayyur*.
Perquisites, *madākhil*.
Persecute (to), *jafā n*: *ṭa'aqub n*:.
Persecution, *jafā, ṭa'āqub*.
Perseverance, *iṣrār, muvāẓibat*,
Persia, *Īrān*. [*istiqāmat*.
Persian, *Īrānī*: (language), *Fārsī*.
Persist (to), *iṣrār n*:.
Person, *shakhṣ* (Ar. pl. *ashkhāṣ*), *kas, nafar, ādam*: (of Holy Trinity), *aqnūm* (Ar. pl. *aqānīm*): (of verb.) *ẓamīr*: (1st P.), *mutakallim*, (2nd P.) *mukhāṭab*, (3rd P.), *ghāib*.

Personal, *shakhṣi, ẓāti.*
Personality, *shakhṣiyyat.*
Personally, *fi nafsihi.*
Perspicuous, *mubin, vāẓiḥ, paidā, āshkār.*
Perspiration, *'araq.*
Perspire (to), *'araq k:.*
Persuade (to), *māil gardānidan.*
Perusal, *muṭāla'eh, mulāḥaẓeh.*
Peruse (to), *muṭāla'eh, (mulāḥaẓeh) k:* or *m: namūdan,* or *m: farmūdan.*
Perverse, *khṭud-sar, sarkash, mu'ānid.*
Perverseness, *tamarrud, khṭud-sari.*
Perversion, *inḥirāf.*
Pervert, *bargashteh, murtadd.*
Pestilence, *ṭā'ūn, vabā.*
Pet (to), *navāzish k:*
Petition, *'arīẓeh, 'arẓ-dāsht.*
Petroleum, *naft.*
Petticoat, *fistān.*
Phantom, *khiyāl.*
Pharisee, *farisi.*
Pheasant, *qareh qāvul.*
Phial, *shisheh.*
Philology, *'ilm i alsaneh.*
Philosopher, *khiradmand, failasūf.*
Philosopher's stone, *kimiyā.*
Philosophy, *ḥikmat.*
Phoenix, *humā.*
Photograph, *'aks.*
Photograph (to), *'aks andākhtan.*
Photographer *'akkās.*
Physical, *ṭabi'i.*
Physician, *ḥakim, ṭabib* (Ar. pl. *aṭibbā*).
Piano, *sāz, piyānū.*
Pick (to), *chidan (chin); —* (out), *bar chidan, barguzidan, intikhāb k:.*
Pickles, *turushi.*
Picture, *taṣvīr, naqsh.*
Piece, *pāreh, rizeh, tikkeh.*
Pierce (to), *suftan (sunb), sunbidan, sūrākh k:.*
Piety, *taqvā', dindāri.*
Pig, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).
Pigeon, *kabūtar, kaftar* (vulg.)
Pile, *tūdeh, kuppeh.*
Piles, *bavāsīr.*
Pilgrim (to Mecca), *ḥājī:* (elsewhere) *zavvār, ziyārat kunandeh.*
Pilgrimage (to Mecca), *ḥajj:* (elsewhere), *ziyārat.*
Pill, *ḥabbeh.*
Pillage, *tārāj, turk-tāzi, chapāv.*
Pillar, *sutūn, rukn* (Ar. pl. *arkān*).
Pillow, *bālish, bālin, pushti* (vulg.).
Pin, *sanjāq.*
Pine-tree, *sinaubar, kāj.*
Pine-apple, *'ainun'nās.*
Pink (flower), *mikhak:* (colour), *gul-rang.*
Pinnacle, *kangureh.*
Pious, *muttaqi, dindār, khudātars.*
Pipe (smoking), *chibūq:* (for water) *lūleh.*
Pistachio, *pisteh, fistuq.*
Pistol, *ṭapāncheh.*
Pit, *chāh, gaud* (vulg.), *ḥufreh.*
Pitcher, *sabū, kūzeh.*
Pitchfork, *changāl.*
Pith, *maghz.*
Pitiless *bi-raḥm.*
Pity, *shafaqat, riqqat, ra'fat:* (it is a —) *ḥaif ast.*
Pity (to), *shafaqat n: bar.*
Place, *makān, maqām, jāy, mauqa':* (dignity), *makānat.*
Place (to), *guẓāshtan, nihādan.*
Plague, *ṭā'ūn.*
Plain, *dasht, ṣaḥrā:* (ugly), *zishtrūy,* (evident), *ṣarīḥ.*
Plainly, *ṣarīḥan, vāẓiḥan, āshkārā.*
Plaintiff, *mudda'i.*
Plait (to), *bāftan.*
Plan, *tadbīr* (Ar. pl. *tadābīr*).
Plane (instrument), *randeh:* (surface), *saṭḥ:* (tree) *chinār.*
Planet, *sayyāreh.*
Plank, *takhteh.*
Plant, *nabāt, rustani.*
Plant (to), *kāshtan (kār), nishāndan, ghars n:*
Plaster, *gach, kāh-gil:* (medical), *marham.*

Plaster (to), *andūdan.*
Plate, *bushqāb.*
Platform, *takhteh.*
Play, *bāzī*: (gambling) *qumār, qumār-bāzī.*
Play (to), *bāzī k:* (music), *navākhtan, zadan.*
Pleasant, *laṭīf, dil-pasand, laẕīẕ.*
Please (to), *khẖushnūd s:, pasand āmadan*: (if you —), *iltifāt farmūdeh.*
Pleased, *khẖushnūd, rāẕī.*
Pleasure, *shādī, khẖushnūdī, laẕẕat.*
Pledge, *girau, rahn.*
Plenipotentiary, *vazīr* (*safīr*) *i mukhtār.*
Plenteous, } *vāfir, farāvān, bā-*
Plentiful, } *kiṣrat.*
Plenty, *farāvānī, vafrat, kiṣrat.*
Plot, *sāzish, vifāq, mu'āhadeh.*
Plough, *khīsh, shukhm.*
Plough (to), *shukhm k:*
Pluck (to), *chīdan (chīn).*
Plum, *ālū, ālūcheh.*
Plumage, *par va bāl.*
Plump, *farbih, chāq.*
Plunder, *tārāj, chapāu, ghārat.*
Plunder (to), *tārāj k:, ghārat n:.*
Pluperfect, *māẕī-yi ba'īd.*
Plural *jam'.*
Plurality, *kiṣrat, ta'addud.*
Pocket *jīb.*
Pocket-handkerchief, *dastmāl.*
Poem, *shi'r* (Ar. pl. *ash'ār*).
Poet, *shā'ir* (Ar. pl. *shu'arā*).
Poetry, *shi'r, naẓm:* (art of —), *'ilm i 'arūẓ.*
Point, *sar, nauk:* (dot), *nuqṭeh.*
Point (to, out), *nishān dādan, ishāreh bi-sū-yi . . . n:.*
Poison, *zahr, samm.*
Polar *quṭbī.*
Pole, (of heavens), *quṭb; chūb.*
Policy, *maṣlaḥat.*
Polish (to), *zidūdan, ṣaiqal k:, jilā dādan.*
Polite, *adīb* (Ar. pl. *udabā*), *bā-adab.*
Politeness, *adab.*
Pollute (to), *ālūdeh s:, mulavvaṣ k:, najis gardānīdan.*
Pollution, *najāsat, ālūdagī.*
Polo, *chaugān, chaugān bāzī.*
Polygamy, *kiṣrat i azvāj.*
Polytheism, *shirk.*
Polytheist, *mushrik.*
Pomegranate, *anār*
Pomp, *damdameh, karr o farr, ḥashmat.*
Pond, *ḥauẕ, ābgīr.*
Pony, *yābū.*
Poor, *faqīr* (Ar. pl. *fuqarā*), *muflis, bi-navā.*
Pope, *pāpā-yi Rūm.*
Poppy *khash-khāsh.*
Populace, *'avāmm(u'nnās), arāẕil* (Ar. pl.).
Populate (to) *ābād s:*
Population, *jam'iyyat.*
Populous, *ābād, ma'mūr.*
Porch, *ravāq.*
Porcupine, *khārpusht, qunfuẕ.*
Pork, *gūsht i khinzīr.*
Port (harbour) *bandar.*
Porter, *darbān:* (carrier), *ḥammāl.*
Portion, *bahreh, juzv* (Ar. pl. *ajzā*).
Portmanteau, *khūrjīn.*
Portrait, *taṣvīr, shabīh.*
Possess (to), *dāshtan* (*dār*).
Possessor, *ṣāḥib, mālik.*
Possibility, *imkān.*
Possible, *mumkin.*
Possibly, *shāyad.*
Post, *chāpār, pūsteh;* (postage-stamp) *tamr.*
Posterity, *aulād, a'qāb.*
Postpone (to), *ta'vīq andākhtan* (*andāẕ*), *ta'khīr k:.*
Posture, *vaẕ'.*
Pot, *dīg:* (earthen) *dīzī, kūzeh.*
Potato, *sīb i zamīnī.*
Potter, *kūzeh-gar.*
Pouch, *kīseh, kīf.*
Pound (to), *kūftan, kūbīdan.*
Pound (£), *līreh.*
Pour, *rikhtan* (*rīz*).
Poverty, *iflās, muflisī, bi-navāī, tang-dastī.*
Powder, *safūf*: (gunpowder), *bārūt.*
Power, *qudrat, quvvat, yārā, tavānāī.*

Powerful, *qādir, qavi, zūrāvar, muqtadir.*
Powerless, *nā tavān.*
Practice, *mashq*: *'ādat, 'amal.*
Practise (to), *mashq k:.*
Praise, *madḥ, sitāyish, ta'rif, ḥamd, ṣanā.*
Praise (to), *sitūdan* (*sitāy*), *tauṣif k:.*
Pray (to), *du'ā k:.*
Prayer, *du'ā*: (fixed), *namāz.*
Preach, *va'z k: mau'izeh n:*
Preacher, *vā'iz.*
Precede (to), *pish raftan.*
Preceding, *sābiq.*
Precept, *pand, naṣīḥat* (Ar. pl. *nasāiḥ*).
Precious, *bi-bahā, bish-qimat, qimat-dār, girān-bahā.*
Precipice, *part-gāh.*
Predestination, *qismat, qazā, qadar.*
Preface, *dībācheh, muqaddameh.*
Prefer (to), *tarjiḥ dādan, rujḥan dādan.*
Pregnant, *ḥāmileh, ābistan.*
Prejudice, *ta'aṣṣub.*
Prejudiced, *muta'aṣṣib.*
Preparation, *tadāruk.*
Prepare (to), *tadāruk dīdan* (for): *ḥāẓir* (*durust*) *k:.*
Prepared, *muhāyyā, ḥāẓir, āmādeh.*
Preposition, *ḥarf i jarr.*
Presage, *fāl, shukūn.*
Presbyter, *kashish.*
Prescience, *pish-bīni.*
Presence, *ḥuẓūr: ḥaẓrat.*
Present, *ḥāẓir*, (time), *ḥāl*: (gift), *bakhshish, pīshkash, saughāt.*
Present (to), *ḥāẓir k:; bakhshīdan, dādan, 'aṭā k:, 'ināyat n:.*
Preservation, *muḥāfiẓat, ḥifāẓat.*
Press (printing), *chāpkhāneh, maṭba'*: (cupboard), *ganjeh.*
Press (to), *fishurdan* (*fishār*).
Presume (to), (fancy). *pandāshtan* (*pandār*), *ingāshtan* (*ingār*).
Presumption (fancy), *maẓanneh, gamān:* (arrogance), *takabbur, jasārat.*
Pretence, *bahāneh n:*
Preterite, *māẓī yi muṭlaq.*
Pretty, *khvushgil, qashang, maqbūl.*
Prevail (to), *ghalabeh yāftan, ghālib āmadan, mustauli shudan, istilā yāftan* (over, *bar*): (be prevalent), *shuyū' dāshtan, ravāj dāshtan:* (become prevalent), *shuyū'* (*ravāj*) *yāftan.*
Prevalent, *ṭarī, rāij.*
Prevent (to), *bāz dāshtan, māni' būdan* (or *shudan*).
Previous, *sābiq, pīshin.*
Previously, *sābiq bar in, min qabl.*
Prey, *shikār, ṣaid.*
Price, *qīmat* (*qaimat*), *bahā,* (price current) *nirkh.*
Priceless, *bi-bahā, bish-qaimat, girān-māyeh, girān-bahā.*
Prick (to), *khalīdan.*
Pride, *takabbur, ghurūr.*
Priest, *kāhin* (now a sorcerer: Ar. pl. *kahaneh*); (presbyter) *kashīsh.*
Priesthood, *kahānat, kahanūt.*
Primary, *avvalīn, aṣlī.*
Prince, *shāhzādeh, sarvar, mīrzā.**
Princess, *bānū, bānū-yi 'uẓmā', shāhzādeh-khānum.*
Principal, *'umdeh*: *ra'īs* (Ar. pl. *ru'asā*).
Principally, *ghālīban, khuṣūṣan.*
Principle, *mūjib, aṣl* (Ar. pl. *uṣūl*).
Print (foot-), *aṣr* (Ar. pl. *āṣār*), *qadam* (Ar. pl. *aqdām*).
Print (to), *chāp k:, ṭab' k:.*
Printed, *maṭbū'.*
Printer, *chāpchī, ṭabbā'.*
Prison, *zindān, ḥabs-khāneh.*
Prisoner, *zindānī, maḥbūs; asīr* (Ar. pl. *usarā*).
Privacy, *khalvat.*
Private, *khāṣṣ*: (soldier), *sarbāz:* (secret) *maḥramāneh.*

* *Mīrzā* prefixed to a name = *Mr.*, but affixed it means *prince.*

Privately, *maḫramāneh.*
Privilege, *imtiyāz.*
Privity, *āgāhī.*
Prize, *in'ām (an'ām).*
Probability, *iḫtimāl.*
Probable, *muḫtamil:* (to be —), *iḫtimāl dāshtan.*
Probably, *iḫtimāl hast, shāyad, gūyā.*
Probation, *imtiḫān, āzmāyish:* (time of) *muhlat.*
Problem, *mas'aleh* (Ar. pl. *masāil), mu'ammā.*
Probosis, *khūrṭum.*
Proclamation, *ishtihār-nāmeh.*
Procurable, *muyassar.*
Procurator, *ḫākim, ḫukmrān.*
Procure (to), *ḫāṣil n:, taḫṣīl k:, paidā k:, bi-ḫam rasānidan, yaftan* (*yāb*).
Prodigal, *musrif.*
Produce, *ḫāṣil, maḫṣūl.*
Produce (to), *paidā k:, bar āvardan: zāīdan.*
Profession, *iqrār:* (business), *pisheh, ḫirfeh,*
Professor, *ustād, mu'allim, mudarris.*
Profit, *sūd, naf', manfa'at, faideh.*
Profitable, *mufīd, sūdmand.*
Profligate, *badkār, fāsiq, fājir.*
Progenitor, *jadd* (Ar. pl. *ajdād*).
Progeny, *nasl, ẓurriyat, aulād* (Ar. pl. of *valad*).
Progress, *taraqqī, irtiqā.*
Prohibit (to) *man' k:, qadaghan* (*ghadaghan*) *k:, nahy k:.*
Prohibition, *mumāna'at, man', qadaghan.*
Prolix, *ṭavīl, ṭūlānī.*
Prolong (to), *darāz k:,* (to be prolonged), *ṭūl kashīdan, biṭūl anjāmīdan.*
Promenade, *gardish, tafarruj, sair.*
Prominent, *mashhūr* (Ar. pl. *mashāhīr*), *mumtāz.*
Promise, *va'deh, qarār, qaul.*
Promise (to), *va'deh k:, qaul dādan.*
Promised, *mau'ūd.*
Pronoun (personal), *ẓamīr,* (demonstrative), *ism i ishāreh,* (relative) *mauṣūl.*
Pronounce (to), *talaffuz k:.*
Pronunciation, *talaffuz.*
Proof, *dalīl* (Ar. pl. *dalāūl, adillēh*), *burhān* (Ar. pl. *barāhīn*), *iṡbāt.*
Propensity, *mail, righbat.*
Proper, *lāiq, shāyisteh, munāsib, ravā, sazāvār.*
Property, *milk, mā yamlik, māl.*
Prophecy, *nubuvvat, pishingūī.*
Prophesy (to), *nubuvvat k:*
Prophet, *nabī* (Ar. pl. *anbiā*) *paighambar: rasūl* (Ar. pl. *rusul*).
Prose, *naṡr.*
Proselyte, *mu'min i jadīd.*
Prosody, *'ilm i 'arūz.*
Prosperity, *iqbāl, kām-rānī, sa'ādat-mandī, bih-būdī.*
Prosperous, *kāmrān, sa'ādatmand.*
Prostration, *sujdeh, sujūd.*
Protect (to), *ḫimāyat k: ḫifāzat n:*
Protection, *ḫimāyat, ḫifāzat.*
Protector, *ḫāmī, muḫafiz.*
Protestant, *pratistānt, rāfi' bi-Khudā.*
Proud, *maghrūr, mutakabbir.*
Prove (to), *ṡābit k:, iṡbāt n:, dalālat k:* or *dāshtan, mudallal s:.*
Proverb, *maṡal* (Ar. pl. *amṡāl*).
Proverbial, *ẓarbu'l maṡal.*
Provide, *āmādeh* (*ḫāẓir*) *k:, tahiyeh n:*
Providence, *pishbīnī:* (Divine-), *Parvardigār.*
Province, *mamlikat* (Ar. pl. *mamālik*), *vilāyat.*
Provisions, *ghaẓā, ṭa'ām, āṭūqeh:* (for journey), *tūsheh.*
Provoke (to), *bar angikhtan* (*angiz*), *taḥrik n:, junbish dādan.*
Proxy, *vakīl* (Ar. pl. *vukalā*).
Prudence, *pishbīnī, hūsh, baṣīrat.*
Prudent, *pishbīn, hūshyār.*
Psalm, *zabūr, mazmūr* (Ar. pl. *mazāmīr*).
Puberty, *bulūgh.*
Public, *'āmm, 'ammeh, 'umūmī.*

Public-house, *sharāb-khāneh, maikadeh.*
Pull (to), *kashīdān.*
Pullet, *jūjeh.*
Pulpit, *minbar.*
Pulse, *nabz.*
Pumice-stone, *sang i pā-māleh.*
Pump, *ṭulumbeh.*
Pumpkin, *kadū.*
Pun, *kināyeh, aihām, laṭīfeh.*
Punctual, *muvaqqat.*
Punctually. *sar i vaqt, bi-vaqt.*
Punish (to), *sazā dādan, tanbīh, k:, siyāsat, k:, 'uqūbat n:.*
Punishment, *sazā, ta'dīb, tanbīh, siyāsat, 'uqūbat.*
Pupil, *shāgird, muta'allim*: (of eye), *mardumak i chashm.*
Purchase (to), *kharīdan, ishtirā k:*
Purchaser, *mushtarī, kharīdār.*
Pure, *pāk, ṭāhir; khāliṣ*: *pākdāman.*
Purify (to), *tankiyeh k:, pāk k:.*
Purple, *binafsheh-rang, arghavānī.*
Purpose, *irādeh, niyyat, qaṣd, maqṣūd, gharaz*: *ma'nī.*
Purpose (to), *qaṣd k:, irādeh dāshtan.*
Purse, *kīseh.*
Pursue (to), *dar pai . . . raftān, 'aqab . . . raftan, ta'āqub n:*
Pursuit, *ta'āqub.*
Push (to), *rāndan, takān dādan.*
Put (to), *nihādan, guzārdan*; (on), *pūshīdan*, (out a light), *nishāndan, khāmūsh k:, iṭfā n:* (eject), *birūn k: ikhrāj n:, rāndan.*
Puzzle, *mu'ammā.*
Puzzle (to), *dǔ-chār k:.*
Pyramid, *haram* (Ar. pl. *ahrām*).

Quadruped, *chahār-pāy.*
Quail *baldarchīn.*
Quality, *khāṣṣiyyat, khiṣlat* (Ar. pl. *khiṣāl*), *ṣifat, vaṣf* (Ar. pl. *auṣāf*), *kaifiyyat.*
Quantity, *qadr, miqdār, andāzeh.*
Quarantine, *karantīn.*
Quarrel, *da'vā, nizā', munāza'eh.*
Quarrel (to), *da'vā (nizā', munāza'eh) k:, jangīdan.*
Quarry, *ma'dan i sang*: (game) *ṣaid, shikār.*
Quarter, *rub'*: (mercy) *amān.*
Queen, *malikeh.*
Quench (to), (thirst), *farū nishāndan;* (fire), *khāmūsh k:, iṭfā n:.*
Query, *mas'aleh, su'āl, pursish.*
Question, *su'āl, istifsār.*
Question (to), *pursīdan, su'āl k:.*
Quick, *zūd, chābuk, tund.*
Quickly, *zūd, bi-zūdī.*
Quickness, *zūdī, sur'at.*
Quicksilver, *jīveh, sīm-āb.*
Quiet, *ārām, rām; āsūdeh.*
Quiet, *ārām s:.*
Quietly, *āhisteh, yavāsh.*
Quilt, *laḥāf.*
Quince, *bih.*
Quinine, *gineh-gineh.*
Quinsy, *khunāq.*
Quire (of paper), *dasteh-yi kāghaz.*
Quite, *tamāman, kulliyyatan.*
Quiver, *tarkash.*
Quote (to), *iqtibās k:*

Rabbit, *khar-gūsh.*
Rabble, *'avāmmu'nnās, arāẓil.*
Race (family), *khānadān, aṣl, nasab, nižād, nasl*: (running match) *musābaqat, asb-davānī.*
Race-course, *maidān.*
Rack, *shikanjeh.*
Radish, *turbcheh.*
Rafter (beam), *tīr.*
Rag, *žindeh, pīneh, pāreh, kuhneh.*
Rage, *ghaiz, qahr, ghazab.*
Railing (balustrade), *dast-andāz.*
Raillery, *mazāḥ, shūkhī.*
Railway, *rāh i āhin.*
Railway-carriage, *kāliskeh-yi bukhār, vāgūn.*
Raiment, *rakht, pūshāk, libās.*
Rain, *bārān, bārish.*
Rain (to), (intr.) *bārīdan*: (trans.), *bārānīdan.*
Rainbow, *qaus, qaus i quzah.*
Raise (to), *bar dāshtan, buland k:, bālā k:, afrāshtan.*
Raisins, *kishmish.*
Ram, *qūch, ghūch.*

Ramparts, *ḥiṣār.*
Ramrod, *sunbeh, mīl.*
Rank, *manṣab, darajeh, martabeh:* (row, line), *ṣaff* (Ar. pl. *ṣufūf*).
Ransom, *fidā, fidyeh, taṣadduq.*
Rapacious, *darandeh, žiyān.*
Rapid, *tund, tund-rau:* (waterfall) *āb-shār.*
Rapture, *vajd, sha'af.*
Rare, *nādir, kam-yāb.*
Rarely, *nādiran, nudratan.*
Rascal, *ḥileh-bāz, daghā-bāz, makkār, aubāsh.*
Rash, *dast-pācheh, mutahavvir.*
Rashness, *tahavvur.*
Rat, *mūsh, mūsh i buzurg, mūsh i Sulṭāniyyeh.*
Rather, *bishtar, balkih.*
Ravage (to), *chapāu k:, ghārat n:, tārāj n:.*
Raven, *ghurāb.*
Raw, *khām.*
Ray, *partau, shu'a'.*
Razor, *tīgh* (*i dallākī*).
Reach (to), *rasīdan bi-.*
Read (to), *khvāndan, mulāḥižeh* (*muṭāla'eh*) *n:* (Can you read?) *savād dārīd?*
Ready, *ḥāzir, musta'idd, āmādeh, muhayyā:* (— money), *naqd.*
Real, *ṣaḥīḥ, ḥaqīqī.*
Really, *ḥaqīqatan, fi'lvāqi'.*
Realm *mamlikat* (Ar. pl. *mamālik*), *mulk, kishvar.*
Reap, *daravīdan, dirau k:.*
Reaper, *dirau kunandeh, diravandeh.*
Rear, *'aqab, pas.*
Rear (to), *tarbiyyat n:;* (intr., of a horse), *sar i do pā istādan.*
Reason, *'aql* (Ar. pl. *'uqūl*), *idrāk, fahm:* (cause), *sabab, ba'iṣ, jihat.*
Reasonable, *ma'qūl.*
Rebel, *yāghī, bāghī, mufsid, ṭāghī, fitneh-angiz.*
Rebel (to), *yāghī shudan, baghāvat n:.*
Rebellion, *baghāvat; ightishāsh, fitneh, tughyān.*
Rebuild (to), *ta'mīr n:.*
Rebuke, *sarzanish, malāmat, taubīkh.*
Rebuke (to), *sarzanish* (etc.) *n:*
Receipt, *rasīd, qabz i rasīd.*
Receive, *giriftan, qabūl k:, paẓiruftan.*
Recent, *tāzeh, nau.*
Reception, *paẓirāī, qabūl.*
Reckon (to), *shamurdan* (*shamār*), *ḥisāb k:.*
Reckoning, *ḥisāb.*
Recline, *takyeh zadan.*
Recognise (to), *shināKhtan* (*shināS*).
Recommendation (letter of) *sifārish-nāmeh.*
Recompense, *'avaẓ, makāfat, muzd, ajr; sazā, kaifar.*
Recompense (to), *ajr dādan.*
Reconcile (to), *āshtī* (*ṣulḥ*) *kardan, muṣālaḥeh n:.*
Reconciliation, *āshtī, ṣulḥ, muṣālaḥeh.*
Recreation, *tafarruj.*
Recruit, *sarbāz i jadīd.*
Recruit (to), (health), *ṣiḥḥat yāftan:* (soldiers), *jam'-āvarī k:.*
Red, *surkh.*
Redeem (to), *fidā k:.*
Redeemer, *fidā kunandeh.*
Redemption, *fidyeh.*
Redoubt, *qal'eh, ḥiṣn.*
Reed, *nai.*
Refer (to), *rujū' n: bi, rājī' būdan bi, ishāreh n: bi-sū-yi.*
Reflect (to), *'aks n:;* (think), *ta'ammul n:.*
Reformation, *iṣlāḥ.*
Reformer, *muṣliḥ.*
Refuge, *panāh-gāh, panāh, maljā, bast.*
Refusal, *inkār, ibā.*
Refuse (to), *ibā n:, inkār k:.*
Refute (to), *radd n:; mujāb sākhtan.*
Regarding, *dar bāb i, nisbat bi, dar bāreh.*
Regeneration, *tavallud i tāzeh.*
Regiment (infantry), *fauj* (Ar. pl. *afvāj*): (cavalry), *hazāreh.*

Register, *daftar*.
Regret, *ta'assuf, andūh: pashīmānī*.
Regret (to), *afsūs khẏurdan*.
Regular, *bar ḥasb i qā'ideh*: (troops) *nizāmī*.
Regularly, *bi-tartīb, bā-qā'ideh*.
Regulation, *qā'ideh, qānūn*.
Reign, *salṭanat, pādshāhī*.
Reign (to), *salṭanat n:*.
Rein, *jilau, 'inān*.
Reject (to), *radd k:, daf' k*:
Rejoice (to), *shād shudan, khẏushī k:*.
Rejoicing, *shādī, shādmānī, khẏushvaqtī*.
Relate (to), *āvardan, ḥikāyat n:*.
Relation (relative), *khẏīsh, qaum va khẏīsh, qarīb*.
Reliable *mu'tabar, mu'tamad*.
Reliance, *i'timād, i'tiqād*: (on God), *tavakkul*.
Religion, *dīn* (Ar. pl. *adyān*), *maẓhab* (Ar. pl. *maẓāhib*).
Religious, *dīndār, muttaqī, īmāndār*.
Remain (to), *māndan*.
Remainder, *baqiyyeh, bāqī, mā baqī*.
Remarkable, *gharīb, mashhūr*.
Remedy, *chāreh, 'ilāj; davā*.
Remember (to), *(bi-)yād āvardan, yād dāshtan*.
Remembrance, *yād-āvarī*.
Remind (to), *bi-yād āvardan*.
Reminder, *yād-dāsht*.
Remorse, *pashīmānī, nadāmat*.
Remote, *dūr, ba'īd*.
Remove (to), *bar-dāshtan, naql k:*.
Rend, *darīdan, chāk k:*.
Renegade, *murtadd*.
Renew (to), *tajdīd n:*.
Renewal, *tajdīd*.
Renewed, *mujaddad*.
Renown, *shuhrat, āvāzeh*.
Renowned, *nīknām, mashhūr*.
Rent (house-), *ijāreh*.
Rent (to), *ijāreh giriftan*.
Renter, *mu, jir, must'ajir*.
Repair (to), *ta'mīr k:., durust k:*.
Repeat (to), *mukarrar k:; bāz guftan*.
Repeatedly, *mukarraran*.
Repel (to), *daf' n:, mudāfa'eh k:*.
Repent (to), *taubeh k:*.
Repentance, *taubeh*.
Repetition, *takrār*.
Reply, *javāb*.
Reply (to), *javāb d:*.
Report (on dit), *afvāh*: (of fire-arms) *shalīk, ṣadā*.
Report (to), *khabar d:, ikhbār n:*.
Repose, *ārām, āsāish, istirāḥat*.
Repose (to), *ārām k:, istirāḥat k:*.
Reproach, *zajr, ta'zīr, sarzanish, malāmat, taubīkh, mu'ākhaẓeh*.
Reproach (to), *taubīkh n:, 'itāb n:*.
Reproof, *'itāb, taubīkh*.
Reptile, *khazandeh, ḥasharat*.
Republic, *daulat i jumhūrīyyeh*.
Republican, *jumhūrī*.
Reputation, *ābrū, nīknāmī, shuhrat*.
Request, *darkhẏāst, tamannā, iltimās*.
Request (to), *darkhẏāst k:, iltimās n:*
Requirements, *lavāzim* (Ar. pl. of *lāzimeh*).
Requital, *mukāfāt, mujāzāt*.
Resemblance, *mushābahat, shabāhat, shibh, miṣāl*.
Resemble (to), *tashbīh dāshtan bi, mānand būdan*.
Reside, *sākin būdan, nishastan, sukūnat dāshtan*.
Residence, *manzil, makān, khāneh*.
Resident (political), *bālyūz*.
Resign (to), *az dast dādan, isti'fā giriftan, (kardan)*.
Resist (to), *muqāvamat n: bā*.
Resolve (to), *muṣammam sh:, taṣmīm bastan*.
Respect (to), *iḥtirām k:, muḥtaram dāshtan*.
Respectable, *mu'tabar, ābrūdār*.
Respected, *muḥtaram, mu'aẓẓam*.
Respite, *muhlat*.
Responsible, *mas'ūl: ẓāmin: mukallaf*.
Rest, *rāḥat, istirāḥat, ārām: baqiyyeh*.

Rest (to), *istirāḥat k*:, *ārām k*:
Restive, *sarkash.*
Restless, *mutazalzil.*
Restore (to), *radd n*:, *pas dādan*: *ta'mīr k*:
Restrain (to), *vā (bāz) dāshtan.*
Restraint (self-), *imtinā'*, *khuddārī.*
Restrict (to), *ikhtiṣār n*:.
Result, *natījeh, ākhir.*
Resurrection, *qiyām, qiyāmat, rastakhīz.*
Retailer, *khurdeh-farūsh.*
Retain (to), *nigāh dāshtan.*
Retaliation, *qiṣāṣ, intiqām, 'avaz.*
Retinue, *khadam va ḥasham, maukab, qabqabeh.*
Retreat (to), *pas ('aqab) nishastan (nishīn).*
Retribution, *jizā, pādāsh.*
Return, *murāja'at, bāz-gasht, rujū'.*
Return (to), *bāz-gasht (murāja'at) n*: *rujū' k*:, *bar-gashtan, bāz āmadan*: (give back) *bāz dādan, radd k*:.
Reveal (to), *izhār n*:, *kashf n*:, *makshūf k*:.
Revelation, *kashf*; *mukāshafat; tanzīl.*
Revenge, *intiqām.*
Revenge (to) oneself, *intiqām giriftan.*
Reverence, *ta'zīm, takrīm, iḥtirām, ḥurmat.*
Reverend, *muḥtaram, mukarram.*
Reverse (disaster), *ṣadameh, shikast.*
Review (military), *sān.*
Review (to), *sān dīdan.*
Revive (to), *iḥyā n*:, *zindeh s*: (trans.)
Revolt, *fitneh, fasād, baghāvat.*
Revolve (to), *gardish k*:, *daur k*:.
Revolver, *ṭapāncheh-yi shish lūleh.*
Reward, *ajr, in'ām*: (in next world) *ṣavāb.*
Rheumatism, *bād, vaj' i mafāṣil.*
Rhinoceros, *kargadan.*
Rhubarb, *rībās, rīvand.*
Rhyme, *saj', qāfiyeh.*
Rib, *dandeh.*
Ribbon, *navār.*
Rice (growing), *shaltūk*: (for food) *birinj.*
Rich, *daulatmand, ghanī, māldār.*
Riches, *daulat, ghinā.*
Riddle, *mu'ammā.*
Ride (to), *savār shudan.*
Rider, *savār.*
Ridicule *maskhareh, istihzā, rīshkhand, sukhriyyeh.*
Ridicule (to), *istihzā* etc. *k*:
Rifle, *tufang i shish khāneh.*
Right, *durust, rāst*: *munāsib*; *ṣaḥīḥ*; *mustaqīm.*
Righteous, *'ādil, sādiq.*
Righteousness, *'adālat, rāstī.*
Rigour, *shiddat, sakhtī.*
Rind, *pūst, qishr.*
Ring, *angushtar*; (signet) *khātam.*
Ring (to), *zang zadan.*
Ringlet, *zulf, gīsū.*
Riot, *ightishāsh, shulūk, shūrish, āshūb.*
Ripe, *rasīdeh.*
Rise (to), *bar khāstan (khīz), pā shudan*: (of sun), *ṭulū' k*:, *bar āmadan.*
Risk, *khaṭar.*
Rite, *rasm* (Ar. pl. *rusūm*).
Rival, *ḥarīf.*
River, *rūd, rūdkhāneh, nahr* (Ar. pl. *anhār.*
Road, *rāh, sharī', shāhrāh.*
Roam, *āvāreh gashtan, sargardān sh*:
Roan, *surkhūn, qizil.*
Roar, *bāng, ghurrish.*
Roar (to), *bāng zadan, ghurridan, ghurrish k*:
Roast (to), *kabāb k*:, *biryān k*:
Rob (to), *duzdīdan.*
Robber, *duzd, rāhzan.*
Robbery, *duzdī, rāhzanī, sarqat.*
Rock, *ṣakhreh.*
Rocket, *mūshak.*
Rod, *'aṣā.*
Roe, *āhū.*
Rogue, *hīleh-sāz, daghā-bāz.*
Roll, *lūleh, ṭūmār.*

Roll (to), (intr.) *ghalṭidan*: (trans.) *ghalṭānidan*: *pichānidan.*
Roller (for roof), *bām-ghalṭān.*
Roman Catholic, *pāpāvī.*
Roman, *rūmī.*
Roof, *bām, pusht i bām*: (ceiling) *saqf.*
Rook, *kalāgh.*
Room, *uṭāq.*
Root, *rīsheh: aṣl* (Ar, pl. *uṣūl).*
Root (to take), *rīsheh zadan*: (to root up), *bar kandan.*
Rope, *ṭanāb.*
Rosary, *tasbīḥ.*
Rose, *gul i surkh.*
Rosy, *gul-gūn, gul-rang.*
Rot (to), *pūsīdan, gandīdan.*
Rough, *durusht; nā-hamvār.*
Roughness, *durushtī.*
Round, *gird, mudavvar.*
Rouse (to), *bar angīkhtan, taḥrīk k:*
Rout, *hazīmat, shikast.*
Rout (to), *shikast dādan.*
Row (line), *ṣaff;* (tumult), *hangāmeh, shulūk, ightishāsh, ghaughā.*
Row (to), *pārū zadan.*
Royal, *mulūkāneh, shāhī, sulṭānī, shahryārī, humāyūnī, shāhanshāhī.*
Rub (to), *mālidan; sāidan, mālish k:*
Rubbish, *ashqāl, khāshāk.*
Ruby, *la'l, yāqūt i aḥmar.*
Rudder, *sukkān.*
Rude, *bī-adab, gustākh, vaḥshī.*
Rudeness, *bī-adabī, gustākhī, vaḥshiyyat.*
Ruffian, *lūṭī* (Ar. pl. *alvāṭ*).
Ruin, *talaf, tabāhī; kharābī: vīrāneh.*
Ruin (to), *kharāb k:.*
Rule, *ḥukūmat, ḥukm-rānī qā'ideh* (Ar. pl. *quvā'id*) *qānūn* (Ar. pl. *qavānīn*).
Rule (to), *ḥukm rāndan, ḥukmrānī n:*
Ruler (instrument), *mistar:* (governor), *ḥākim, vālī, sultān,* (Ar. pl. *salāṭīn*).
Rumour, *afvāh, shuhrat, āvāzeh.*
Run (to), *davīdan*: (flow), *jarī shudan*: (away), *gurīkhtan* (*guriz), firār k*:
Rupee, *rūpiyeh.*
Rust, *zang.*
Rusty, *zang-ālūdeh.*
Rye, *gandum i siyāh.*

Sabbath (Saturday) *sabt, shanbeh.*
Sable (animal), *sammūr*: (black), *siyāh.*
Sabre, *shamshīr.*
Sack, *javāl*: (in war), *tākht va tārāj, ghārat.*
Sack (to), *ghārat n:, chapāu k:*
Sackcloth, *palās.*
Sacrament, *paimān* (*i muqaddas*).
Sacred, *muqaddas.*
Sacrifice, *qurbānī.*
Sad, *dil-tang, dil-gīr, ghamgīn, mahzūn.*
Saddle, *zīn*
Saddle (to), *zīn k:.*
Sadness, *ghamgīnī, dil-tangī, dilgīrī, ḥuzn.*
Safe, *amīn, sālim, ṣaḥīḥ va salāmat, salāmat:* (cupboard), *ganjeh.*
Safety, *salāmatī, amniyyat.*
Sage, *ḥakīm* (Ar. pl. *ḥukamā*), *khiradmand, dānishmand.*
Sail, *bādbān, shirā'.*
Sailor, *mallāḥ.*
Saint, *valī* (Ar. pl. *auliyā*), *pīr.*
Salary, *mavājib.*
Sale, *furūsh*: *harrāj, bai'.*
Sallow, *zard, parīdeh-rang.*
Salmon, *āzād-māhī.*
Salt, *namak*: (adj.) *namakīn, shūr.*
Salt-cellar, *namak-dān.*
Salutary, *mufīd; guvārā.*
Salutation, *salām, taḥiyeh.*
Salute (cannon), *shalīk.*
Salute (to), *salām k*: (*guftan*): *shalīk andākhtan.*
Salvation, *najāt, rihāī.*
Same, *hamīn, hamān.*
Sample, *namūneh.*
Sanction, *iẓn, ijāzat, riẓā.*

Sanctity, *taqaddus, qiddāsat.*
Sanctuary, *panāhgāh, maljā, bast.*
Sand, *rig.*
Sandals, *na'lain* (Ar. dual).
Sanguinary, *khūn-khvār, khūnrīz.*
Sapphire, *yāqūt i kabūd.*
Sash, *shāl (i kamar).*
Satan, *Iblīs, Shaiṭān* (Ar. pl. *shayāṭīn*).
Satiated, *sīr.*
Satin, *aṭlas.*
Satisfaction, *razāmandī*: *'avaz.*
Satisfied, *rāzī, khvushnūd: sīr.*
Satisfy (to), *rāzī sākhtan, khvushnūd k*:
Saturday, *shanbeh.*
Saucer, *na'lbaki.*
Saucepan, *dīgcheh.*
Savage, *vaḥshī;* (cruel), *bi-raḥm.*
Save (to), *rihānīdan, rihāī dādan, najāt dādan*: *ḥifz k*:, *maḥfūz dāshtan.*
Saviour, *najāt-dihandeh, munjī.*
Savour, *mazeh.*
Saw, *arreh.*
Saw (to), *arreh kashīdan, bi-arreh burīdan.*
Say, *guftan* (*gūy*): *farmūdan.*
Saying, *qaul, sukhan.*
Scabbard, *ghilāf.*
Scales, *tarāzū.*
Scandal, *tuhmat, buhtān, iftirā.*
Scar, *dāgh.*
Scarce, *kam, kam-yāb; qalīl.*
Scarcity, *kamī*: *tangī, girānī.*
Scarlet, *qirmizī.*
Scatter, *pāshīdan, pakhsh k*: (vulgar): *parākandeh sākhtan; afshāndan.*
Scavenger, *kannās.*
Scent, *būy; 'aṭr.*
Scented, *mu'aṭṭar.*
Sceptre, *'aṣā.*
Schism, *shiqāq i dar dīn.*
Scholar, *muta'llim, ṭālib* (Ar. pl. *ṭalabeh, ṭullab*): (learned man), *'ālim* (Ar. pl. *'ulamā*).
School, *madraseh, maktab.*
Schoolmaster, *mu'allim, ākhvund, ustād.*
Science, *'ilm* (Ar. pl. *'ulūm*).
Scissors, *miqrāẓ, qainchī.*
Scold (to), *malāmat k*:, *'itāb n*:
Scorn (to), *taḥqīr n*:, *ihānat n*:
Scorpion, *'aqrab, každum.*
Scourge (to), *tāziyāneh zadan.*
Scout, *jāsūs.*
Scratch (to), *khārīdan, khirāshīdan.*
Scream, *gharīv.*
Screen, *pardeh.*
Screw, *pīch.*
Scribe, *kātib, navīsandeh, khvushnavīs, muḥarrir.*
Scriptures (Holy), *kutub i muqaddaseh.*
Scroll, *ṭūmār.*
Scull (oar), *pārū.*
Sea, *daryā, baḥr* (Ar. pl. *biḥār*).
Seal, *muhr, khātam.*
Seal (to), *muhr k*:, *makhtūm s*:
Sealing-wax, *lāk.*
Seam, *darz.*
Seaman, *mallāḥ.*
Search, *taftīsh, tafaḥḥuṣ, justujū.*
Search (to), *justan* (*jūy*), *justujū k*:, *taftīsh n*:, *tafaḥḥuṣ k*:.
Season, *faṣl* (Ar. pl. *fuṣūl*), *mausam.*
Seat, *nishīman*: (of government) *maqarr i ayāleh.*
Seat (to), *nishāndan.*
Second, *duvvum, dūyum, ṣānī*: (of time), *ṣāniyyeh.*
Secret, *rāz, sirr* (Ar. pl. *asrār*): (adj.) *makhfī, panhān, nihān, pūshīdeh.*
Secretary, *mīrzā, mustaufī, nāib.*
Secretly, *dar khafā, sirran.*
Sect, *firqeh, ṭāifeh.*
Secular, *dunyavī.*
Secure, *amīn; īmin, maḥfūẓ, salāmat.*
Security, *amniyyat, salāmatī*: (person), *ẓāmin.*
Sedition, *fitneh, baghāvat.*
Seditious, *fitneh-angiz, mufsid.*
Seduce, *ighvā n*:, *fariftan* (*farīb*).
See! (behold!) *inak, hān.*
See (to), *dīdan* (*bīn*).
Seed, *tukhm.*
Seek (to), *justan* (*jūy*), *justujū k*:.

Seem (to), *namūdan* (*namāy*).
Seize (to), *giriftan* (*gīr*); *giriftār k*:, *dastgīr k*:.
Seldom, *kam*, *kamtar*.
Select (to), *bar guzīdan* (*guzīn*), *ikhtiyār k*:, *mumtāz n*:, *intikhāb k*:.
Self, *khṷud*, *khṷish*. *khṷishtan*.
Selfish, *khṷudgharaẓ*.
Sell (to), *furūkhtan* (*furūsh*).
Send (to), *firistādan*, *irsāl n*: (— for), *ṭalab dāshtan*, *khṷāndan*.
Sense, *ḥiss* (Ar. pl. *aḥsās*); *'aql*, *fahm*, *hūsh*.
Senseless, *bī-ḥiss*, *bī-havāss*: *bīfahm*.
Sensible, *bā-hūsh*, *'āqīl*, *fahīm*.
Sensual, *nafsānī*, *shahvat-parast*.
Sensuality, *nafsāniyyat*, *shahvatparastī*.
Sentence (gram.), *jumleh*, *faqareh*: (legal), *ḥukm*, *fatvā'*, *faiṣal*.
Sentinel, *qarāvul*, *kashīkchī*, *pāsbān*.
Separate, *judā*, *'alā'ḥaddeh*.
Separate (to), *judā k*:.
Separately, *judāgāneh*, *fardan fard*.
Separation, *mufāraqat*, *firāq*, *judāī*.
September, *aīlūl*.
Sepulchre, *qabr* (Ar. pl. *qubūr*), *maqbareh*, *gūr*.
Seraglio, *andarūn*, *ḥaram*.
Sergeant, *vakīl*.
Sermon, *va'ẓ*, *mau'iẓeh*.
Serpent, *mār*.
Servant, *naukar*, *khādim*, *mulāzim*.
Serve (to), *khidmat k*:.
Service, *khidmat*, *khidmat-guẓārī*.
Session, *ijlās*.
Set (to), (of sun), *ghurūb n*:, *furū raftan*.
Several, *chand*, *chand tā*, *ba'ẓī*.
Severe, *sakht*, *shadīd*.
Severity, *sakhtī*, *shiddat*.
Sew (to), *dūkhtan* (*dūz*).
Sewer, *āb-rīz*.
Sex, *jins*.
Shade, Shadow, *sāyeh*.
Shake (to), (intr.), *takān k*:, *junbīdan*; *larzīdan*: (trans.) *takān dādan*, *junbānīdan*.
Shame, *sharm*, *ḥayā*, *khajālat*, *sharmandagī*: (disgrace), *nang*, *rusvāī*, *'ār*.
Shameless, *bī-sharm*, *bī-ḥayā*.
Shape, *shikl*, *ṣūrat*, *haī'at*.
Share, *qismat*, *bahreh*.
Share (to), *taqsīm k*:, *qismat k*: (intr.) *sharīk būdan*.
Sharp, *tīz*, *tund*.
Sharpness, *tīzī*.
Shatter (to), *pāreh pāreh k*:.
Shave (to), *tarāshīdan*.
Shawl, *shāl*.
Shear (to), *pashm burīdan*.
Sheath, *ghilāf*.
Shed *kappar*.
Shed (to), *rikhtan* (*rīz*).
Sheep, *gūsfand*, *mīsh*.
Sheepfold, *'āghil* (*i gūsfand*).
Sheet, *chādur*: (paper) *varaq* (Ar. pl. *aurāq*).
Shell, *ṣadaf*: (of nut), *pūst*, *qishr*.
Shelter, *panāh*, *maljā*.
Shepherd, *shabān*.
Shield, *sipar*.
Shine, *tābīdan*.
Ship, *kashtī*, *jahāz*.
Shocking, *haulnāk*.
Shoe, *kafsh*: (European) *arūsī*.
Shoot (to), *gulūleh andākhtan*.
Shop, *dukkān* (Ar. pl *dakākīn*).
Shore, *kinār*, *sāḥil* (Ar. pl. *savāḥil*).
Short, *kūtāh*.
Shot (small), *sāchmeh*.
Shoulder, *shāneh*, *dūsh*, *kitf* (Ar. pl. *aktāf*).
Shout, *bāng*, *ghirīv*.
Shout (to), *bāng zadan*.
Show, *tamāshā*.
Show (to), *namūdan* (*namāy*), *nishān dādan*.
Shrimp, *maigū*.
Shrine, *ziyārat-gāh*, *imām-zādeh*, *zāviyeh*, *mazār*.
Shroud, *kafan*.

Shrub, *būteh.*
Shun (to), *ijtināb n: az, parhiz k:.*
Shut (to), *bastan (band), bi-ham guẓāshtan.*
Sick, *bimār, nā-khyush, marīẓ:* (to be —), *ḥāl na dāshtan.*
Sickness, *maraẓ* (Ar. pl. *amrāẓ*), *bimārī, nā-khyushī; kisālat.*
Side, *pahlū: jānib, ṭaraf* (Ar. pl. *aṭrāf*), *sū.*
Siege, *muḥāṣareh.*
Sieve, *ghurbāl.*
Sigh, *āh.*
Sight, *naẓar, dīdār: bīnāī* (spectacle) *tamāshā.*
Sign, *nishān, ishāreh, 'alāmat, aṣar.*
Sign (to), *imẓā navishtan.*
Signal, *ishāreh, 'alāmat.*
Signature, *imẓā, ṣiḥḥeh.*
Signet, *khātam.*
Significance, *ma'nī, maṭlab* (Ar. pl. *maṭālib*): (importance) *ahammiyyat.*
Signify (to), *ma'nī dāshtan.*
Silence, *khāmūshī, sukūt.*
Silent, *khāmūsh, sākit.*
Silk, *abrīshum.*
Silly, *bī-hudeh: nādān, bi-fahm.*
Silver, *nuqreh:* (adj.) *nuqreh-i, sīmīn.*
Similar, *miṣl, mānand, yaksān.*
Similarity, *miṣāl, mushābahat.*
Simple, *basīṭ: bī-riyā, sādeh-dil.*
Simplicity, *sādeh-dilī.*
Simply, *maḥẓ, faqaṭ.*
Sin, *gunāh: quṣūr, taqṣīr.*
Sin (to), *gunāh k:.*
Since, *chūnkih, az bas kih, zānrū kih, zirā kih:* (from time that), *az ān vaqt kih, az ḥīnī kih.*
Sincere, *khālis, ṣādiq, bī-riyā.*
Sincerity, *ikhlās, ṣidq.*
Sinew, *pai, 'aṣab* (Ar. pl. *a'ṣāb*).
Sing (to), *sarāīdan: khyāndan.*
Singer (musician), *muṭrib, mughannī.*
Single, *mufrad, yak, yagāneh; farīd, vāḥid.*
Singular (gram.), *mufrad:* (strange) *gharīb.*
Sink (to), *gharq sh:.*
Sinless, *bī-gunāh, ma'ṣūm.*
Sinner, *gunāh-kār.*
Sir, *āqā, Ṣāḥib.*
Sister, *khyāhar, hamshīreh.*
Sit (to), *nishastan (nishīn): julūs n:*
Site, *vaz'.*
Size, *andāzeh, miqdār.*
Skating, *yakh-bāzī.*
Skein (of thread), *kilāfeh.*
Skiff, *zauraq.*
Skilful, *hunarmand, qābil, ḥāẓiq, zarang, zīrak.*
Skill, *hunar, qābiliyyat.*
Skin, *pūst; charm, jild.*
Skin (to), *pūst kandan.*
Skirt, *dāman.*
Skull, *kāseh-yi sar, jumjumeh* (Ar. pl. (*jamājim*).
Sky, *āsmān, falak* (Ar. pl. *aflāk*).
Slack, *sust, shul.*
Slackness, *sustī, fatrat.*
Slake (to), *nishāndan.*
Slander, *buhtān, tuhmat, ghībat.*
Slate, *lauḥ* (Ar. pl. *alvāḥ*).
Slave, *bandeh, ghulām.*
Slavery, *bandagī, 'ubūdiyyat.*
Slay (to), *kushtan, bi-qatl rasānīdan.*
Sledge, *kāliskeh-yi barfī.*
Sleep, *khyāb, naum, manām.*
Sleep, *khyābīdan, khyāb raftan, dar khyāb būdan.*
Sleeve, *āstīn.*
Slender, *nāzuk, bārik.*
Slide (to), *laghzīdan.*
Slipper, *pāpūsh.*
Slippery, *laghzandeh.*
Slowly, *kund, yavāsh, āhisteh.*
Small, *khyurd, kūchik: rizeh.*
Smallpox, *ābileh.*
Smart, *zarang;* (pain) *dard, alam* (Ar. pl. *ālām*).
Smash (to), *shikastan (shikan).*
Smell (to), *shamīdan, shanīdan.*
Smell, *būy.*
Smile, *tabassum.*
Smile (to), *tabassum k:*
Smite (to), *zadan (zan).*
Smith, *āhingar.*

Smoke, *dūd.*
Smoke (to), *kashīdan.*
Smooth, *hamvār, ṣāf.*
Smother (to), *khafeh k:*
Snake, *mār.*
Snare, *taleh, dām.*
Sneeze *'aṭseh.*
Sneeze (to), *'aṭseh zadan* (*kardan*).
Snipe, *nūkdarāz.*
Snore (to), *khurkhur k:.*
Snout, *pūz.*
Snow, *barf.*
Snow (to), *barf āmadan* (*bāridan*).
Snuff, *nushūq.*
So, *chinīn, badīn ṭaur: bi-nau' -ī kih.*
Soap, *ṣābūn.*
Society, *mu'āsharat, ṣuḥbat:* (company), *anjuman, sharākat.*
Socks, *jurāb.*
Sod, *kulūkh.*
Soft, *narm, nāzuk: mulāim.*
Sojourn, *iqāmat, tavaqquf.*
Solace, *tasallī, dil-āsāi.*
Solar, *shamsī.*
Solder (to), *qal' k:, laḥim k:*
Soldier, *sarbāz, sipāhī.*
Solitary, *tanhā.*
Solitude, *khalvat.*
Solve (to), *ḥall k:.*
Some, *chand, ba'ẓī: qadrī.*
Son, *pisar, valad* (Ar. pl. *aulād*).
Song, *surūd.*
Soon, *zūd.*
Sop, *luqmeh.*
Sorcerer, *jādūgar, sāḥir.*
Sorcery, *jādū, jādūgarī, siḥr.*
Sorrow, *gham, andūh, ḥuzn, diltangī.*
Sorrow, *ghamgīn, ghamnāk, ḥazīn, maḥzūn, dilgīr, diltang.*
Sort, *qism* (Ar. pl. *aqsām*), *nau'* (Ar. pl. *anvā'*), *qabīl.*
Soul, *rūḥ* (Ar. pl. *arvāḥ*): *jān.*
Sound, *āvāz, ṣadā, ṣaut:* (adj.) *durust, ṣaḥīḥ*: (— sleep) *girān, sangīn.*
Sound (to), *navākhtan, zadan.*
Soup, *shūrvā, āb-gūsht.*
Sour, *turush.*
Source, *aṣl* (Ar. pl. *uṣūl*), *maṣdar, mabdā, yanbū'* (Ar. pl. *yanābī'*), *manba'.*
South, *junūb.*
Souvenir, *yādgār.*
Sovereign, *sulṭān* (Ar. pl. *salāṭīn*), *pādshāh*: (money) *līreh.*
Sovereignty, *salṭanat, pādshāhī.*
Sow (to), *kāshtan* (*kār*).
Sower, *kārandeh, baẓrgar.*
Space, *fāṣileh:* (time), *muddat.*
Spacious, *vasī', farākh.*
Spade, *bīl.*
Span, *vajab.*
Sparing, *kam-kharj.*
Spark, *sharāreh, ātash-pāreh.*
Sparrow, *gunjishk.*
Speak (to), *guftan (gūy), ḥarf zadan, sukhan rāndan.*
Speaker, *qāil, gūyandeh.*
Spear, *nuzeh.*
Special, *khāṣṣ, makhṣūṣ.*
Specially, *khuṣūṣan, 'ala'lkhuṣūṣ.*
Species, *nau'* (Ar. pl. *anvā'*), *jins, qism.*
Speck, *lakkeh.*
Spectacle, *tamāshā.*
Spectacles, *'ainak.*
Speech, *kalām, guftār*: *nuṭq, tanaṭṭuq, khaṭāb.*
Speed, *sur'at, shitāb, ta'jīl, 'ajaleh, tundī.*
Spell (to) *imlā k:.*
Spelling, *imlā.* [*talaf n:*
Spend (to), *kharj k:, ṣarf k:,*
Spice, *advviyyeh.*
Spider, *'ankabūt.*
Spill (to), *rikhtan* (*riz*).
Spin (to), *rishtan* (*ris*), *risīdan.*
Spinach, *isfināj.*
Spire, *manār, manāreh.*
Spirit, *rūḥ* (Ar. pl. *arvāḥ*); (courage), *dilīrī, shuja'at:* (liquor), *'araq:* (Holy Spirit), *Rūḥu'l Qudus.*
Spiritual, *rūḥānī.*
Spirituality, *rūḥāniyyat.*
Spit (instrument), *sīkh.*
Spit (to), *tuf zadan.*
Spite, *kīneh, bad-khvāhī*: (in spite of), *bā vujūdī kih, biraghm i 'anf.*

Spittle, *tuf, āb i dahān.*
Splendour, *raunaq, jalveh.*
Split (to), *shikāftan.*
Spoil (to), *ẓāyi' k:*, (pillage), *ghārat n:.*
Sponge, *abr, isfanj.*
Sponsor, *ẓāmin.*
Spoon, *qāshuq.*
Sport, *bāzi, tafarruj*: *shikār.*
Sportsman, *shikār-chi.*
Spot (mark), *lakkeh*: (place), *jāy.*
Spotless, *bi-dāgh, bi-'aib.*
Spout, (on roof), *nāv-dān.*
Spread (to), (trans.), *gustardan, pahn k:, parākandeh k:, pāshīdan:* (circulate), *intishār dādan*: (intr.), *shuyū' yāftan, intishār yāftan.*
Spring (season), *bahār*: (of watch), *fanar*: (water), *chashmeh.*
Spring up (to), *jastan (jah), sar zadan; rūīdan; jūshīdan.*
Sprout (to), *nimuvv k:, rūīdan.*
Spur, *mihmiz.*
Spur (to), *mihmiz zadan, bar angikhtan.*
Spurious, *qullābi, qalb, maghshūsh.*
Spy, *jāsūs.*
Squadron, *dasteh.*
Square, *murabba', chahār-gūsheh*: (city); *maidān, chahār-sū.*
Squeak (to), *mikh-mikh k:.*
Squeeze (to), *afshurdan (afshār), chalāndan.*
Stable, *ṭavīleh, ākhūr.*
Staff, *'aṣā.*
Stag, *gavazn, marāl.*
Stage (on journey), *manzil* (Ar. pl. *manāzil*).
Stain, *lakkeh, dāgh.*
Staircase, *pilleh.*
Stale (food), *bayāt, shab-māndeh.*
Stalk, *sāq, sāqeh.*
Stallion, *naryān.*
Stammer, *lukneh k:.*
Stamp (postage), *tamr.*
Stand (to), *istādan, pā shudan.*
Standard (flag), *'alam, livā, bairaq.*
Star, *sitāreh, najm* (Ar. pl. *nujūm*).
Starch, *nishasteh.*
Stare (to), *nīk nigarīstan, chashm dūkhtan.*
Start, *ravāneh sh:, kūch k:, ḥarakat k:, rāh uftādan.*
State, *ḥāl, ḥālat, aḥvāl* (Ar. pl. of *ḥāl*) *kaifiyyat:* (nation), *daulat* (Ar. pl. *duval*).
Statement, *qaul, sukhan; tauẓīḥ.*
Station, *makān, jāy: martabeh.*
Statue, *mujassameh.*
Stature, *qadd, qāmat.*
Statute, *qānūn* (Ar. pl. *qavānīn*).
Stay (to), *māndan.*
Stead (in-), *bi-'avaẓ; bi-jā-yi.*
Steadfast, *ustuvār, pāyadār, rasikh, ṣābit, bar-qarār.*
Steal (to), *duzdidan, duzdī k:, sarqah (sariqeh) k:.*
Steam, *bukhār.*
Steamer, *kashti-yi bukhār.*
Steed, *asb, markab.*
Steel, *fūlād.*
Steep, *sarāzīr, part* (vulg.).
Steep (to), *khisānidan, tar kardan.*
Stench, *bū-yi bad, gand, 'ufūnat.*
Step, *qadam* (Ar. pl. *aqdām*): (stair), *darajeh, pilleh.*
Stern (adj.), *muta'abbis:* (of ship) *tafar, avākhir.*
Steward, *nāẓir.*
Stewardship, *naẓārat.*
Stick, *chūb-dast.*
Stick (to), (intr.), *chasbīdan, paivastan, mulḥaq būdan*: (trans.), *chasbānidan, mulḥaq s:.*
Stiff, *sakht, khushk, sift.*
Stiffnecked, *gardan-kash, sarkash.*
Still (adj.), *sākit, sākin, āsūdeh, ārām:* (till now), *hanūz, tā ḥāl.*
Stimulate (to), *bar angikhtan, taḥrik n:.*
Sting, *nish*: (to sting), *nish zadan.*
Stink (to), *gandīdan, muta'affin būdan.*

Stir (to), (intr.), *ḥarakat k*:: (trans.) *junbānidan, junbish dādan, bar ham zadan, bar angikhtan.*
Stirrup, *rikāb.*
Stockings, *jurāb.*
Stomach, *mi'deh; shikam* (belly).
Stone, *sang:* (of fruit), *khasteh, hasteh, tulkeh.*
Stone (to), *sangsār n:*
Stoop (to), *kham shudan.*
Stop (to), (intr.), *istādan, vā istādan (ist)*: (trans.), *bāz (vā) dāshtan, māni' shudan.*
Store, *ẓakhīreh*: (— house) *makhzan, anbār.*
Stork, *laqlaq.*
Storm, *ṭūfān*: (in war) *yūrish, ḥamleh, hujūm.*
Storey, *ṭabaqeh, martabeh.*
Story, *ḥikāyat, qiṣṣeh* (Ar. pl. *qiṣaṣ*), *naql.*
Stout, *qavī, tanūmand*: *farbih.*
Stove, *bukhārī.*
Straight, *rāst, mustaqīm.*
Strait, *tangrāh.*
Strange, *gharīb*; *badī'.*
Stranger, *gharīb* (Ar. pl. *ghurabā*), *ajnabī.*
Strangle (to), *khafeh k*:
Strap, *tasmeh, charm.*
Straw, *kāh.*
Strawberry, *tūt i farangī.*
Stream, *jūy, jūb* (vulg.); *sail.*
Street, *kūcheh, rāh.*
Strength, *quvvat, tavānāī.*
Strengthen (to), *qavī sākhtan, mustaḥkam s:*
Stress, *ta'kīd.*
Stretch (to), *darāz k:, kashidan.*
Strife, *nizā', munāza'at.*
Strike (to), *zadan (zan).*
String, *nakh, rīsmān; tār.*
Strip (to), *bīrūn k:, kandan* (*libās*), *lukht k*: (vulg.)
Stripe, *ẓarb*: *khaṭṭ.*
Strive (to), *kūshidan, kūshish k:, jadd va jahd n:* (contend), *niza' k:, mujādaleh n:, jangidan.*
Stroll, *gardish, tafarruj.*
Strong, *qavī, tavānā, zūrāvar.*
Struggle, *kashmakash.*
Stubborn, *khṛudsar, sārkash, mu'ānid.*
Student, *muta'allim; ṭālib* (Ar. pl. *ṭalabeh, ṭullāb).*
Study, *dars, ta'allum, dirāsat.*
Stuffing *ḥashv.*
Stumble (to), *laghzidan.*
Stumbling-block, *sang i taṣādum.*
Stupid, *bī-fahm*; *aḥmaq, ableh.*
Stupidity, *ablahī, ḥimāqat.*
Stupor, *ghash.*
Stutter (to), *lukneh k:.*
Style, *'ibārat.*
Subdue (to), *muṭī' sākhtan.*
Subject (matter), *maṭlab* (Ar. pl. *maṭālib*), *mauẓū'*: (of king), *ra'iyyat* (Ar. pl. *ra'āyā*) *tabī'.*
Subjunctive, *mashrūt, muqayyad.*
Sublime, *'ālī, rafī'.*
Sublimity, *'uluvv, rif'at.*
Submission, *inqiyād, iṭā'at, ibtihāl, ẓarā'at.*
Submit (to), *muṭī' sh:, farmān burdan.*
Subsistence, *guẓrān, zindagānī.*
Substance, *jauhar: aṣl i maṭlab.*
Substantive, *ism i ẓāt.*
Suburbs, *navāḥī, savād.*
Succeed (to), *kāmyāb sh:.*
Successor, *jāy-nishīn, khalaf* (Ar. pl. *khulafā*).
Succinct, *mukhtaṣar.*
Succour, *madad, kumak, i'ānat, yārī.*
Such, *chinān, chinīn, hamchinān.*
Suck (to), *makīdan.*
Sudden, *nāgahān.*
Suddenly, *daf'atan, baghtatan, nāgāh.*
Suet, *pīh.*
Suffer, *alam kashīdan, dard dīdan* (*kashīdan*): *taḥammul n:, mutaḥammil būdan*: (permit) *guẓārdan, iẓn dādan.*
Suffering, *dard, alam* (Ar. pl. *ālām*), *vaja'* (Ar. pl. *aujā'*).
Sufficiency, *kifāyat.*
Sufficient, *bas, kāfī, vāfī.*
Sugar, *shakar,* (lump sugar) *qand*: (sugar cane) *nai yi shakar.*

Suicide, *qatl i nafs i khụud.*
Suit (of clothes), *dast i libās*: (law —) *murāfa'eh.*
Suit (to), *bi-kār (bi-dard) khụurdan, farākhụur āmadan.*
Suitable, *munāsib, shāyisteh, bi-jā.*
Suite, *khadam va ḥasham.*
Sulphur, *gūgird.*
Sultan, *sulṭān* (Ar. pl. *salāṭīn*).
Sum (of money), *mablagh.*
Summer, *tābistān*: (— residence) *yailāq.*
Summit, *qulleh, sar.*
Summons (written), *iḥẓār.*
Sun, *khụurshid, shams.*
Sunshine, *āftāb.*
Sunday, *yakshanbeh.*
Superior, *fāiq, a'lā', afzal.*
Superlative degree, *tafzīl.*
Supper, *shām*: (Lord's Supper) *'ashā-yi Rabbānī.*
Supplication, *iltimās, istid'ā, mas'alat, ibtihāl.*
Suppose (to), *farẓ k:, qiyās k:, pandāshtan.*
Sure, *yaqīn, muḥaqqaq.*
Surety, *ẓāmin: ẓamānat.*
Surface, *ṣafheh, saṭḥ, rūy.*
Surgeon, *jarrāḥ.*
Surgery, *jarrāḥī.*
Surname, *kunyeh*: *laqab* (Ar. pl. *alqāb*).
Surpass (to), *sibqat burdan bar.*
Surprise, *'ajab, ta'ajjub, dihshat, ḥairat.*
Surprise (to), *bi-ḥairat andākhtan*: (to be surprised), *ta'ajjub n*: (*dāshtan*).
Surrender (to), (trans.) *taslīm n:, sipurdan* (*sipār*), *ḥavāleh k:.*
Surround (to), *daur i—rā giriftan.*
Surroundings. *atrāf* (Ar. pl. of *ṭaraf*), *navāḥī* (Ar. pl. of *nāḥiyeh*).
Suspicion, *shubheh, shakk, shāyibeh.*
Suspicious, *bad-gamān*: *pur-shubheh.*
Sustenance, *qūt, ghaẓā; guẓrān.*
Swallow, *parastū.*
Swallow (to), *bal'idan, furū burdan, bal' numūdan.*
Swamp, *mashīleh, lajan-zār.*
Swan, *ghau.*
Sway, *ḥukm-rānī, farmān-farmāī. riyāsat.*
Swear (to), *qasam* (*saugand*) *khụurdan.*
Sweat, *'araq.*
Sweep, *jārūb k:, rūftan* (*rūb*).
Sweet, *shīrīn.*
Sweets, *shīrīnī.*
Sweetness, *shīrīnī.*
Swell (to), *bād k:.*
Swelling, *varam.*
Swift, *tund, zūd, tizrau.*
Swiftness, *tundī, zūdī, sur'at.*
Swim (to), *shinā* (*shināvarī*) *k:.*
Swindle (to), *farīftan* (*farīb*), *gūl zadan.*
Swine, *khūgān, khānāzīr* (Ar. pl. of *khinzīr*).
Swoon, *ghash.*
Sword, *shamshīr, saif* (Ar. pl. *suyūf*).
Syllable, *juz' i lafẓ.*
Symbol, *'alāmat.*
Sympathetic, *bā-riqqat, mushfiq.*
Sympathy, *riqqat, shafaqat.*
Symptom, *'alāmat, aṣar* (Ar. pl. *āṣār*).
Synagogue, *kanīseh* (Ar. pl. *kanāīs*).
Synod, *majlis.*
Syntax, *naḥv.*
Syringe, *āb-duzdak.*
System, *intizām, naẓm.*

Table, *mīz.*
Tablecloth, *sufreh, khụān.*
Tablet, *lauḥ* (Ar. pl. *alvāḥ*).
Tail, *dum, dunbāl.*
Tailor, *khayyāṭ.*
Take (to), *giriftan (gīr);* (away), *bar dāshtan:* (— care) *bar ḥaẓar būdan, khabar dāshtan.*
Tale, *qiṣṣeh* (Ar. pl. *qiṣāṣ*), *ḥikāyat, dāstān.*
Talent, *faẓīlat, khaṣlat* (Ar. pl. *khiṣāl*): *firāsat.*
Talisman, *ṭilism.*
Talk (to), *ḥarf zadan, sukhan rāndan, guftugū k:.*
Tall, *buland-qadd.*

Tallow, *pih.*
Talon, *chang, changāl.*
Tambourine, *dāireh.*
Tame, *rām, khānagi.*
Tank, *ḥauẓ, āb-anbār.*
Tape, *navāreh.*
Tar, *qir.*
Tarantula, *rutail.*
Target, *hadaf, nishāneh.*
Tariff, *nirkh*
Tartar, *Tātār.*
Taste, *mazeh; ẕauq, ẕāiqeh*: (good —) *saliqeh.*
Taste (to), *chashidan, mazeh giriftan.*
Tavern, *sharāb-khāneh.*
Tax, *bāj:* (taxes), *māliyāt.*
Tea, *chāhi, chāi.*
Teach (to), *āmūzānidan, ta'lim dādan.*
Teacher, *mu'allim, ustād.*
Teapot, *qūri.*
Tear, *ashk.*
Tear (to), *daridan, chāk kardan.*
Telegram, *talagrāf.*
Telegraph, *talagrāf*: (to —) *talagrāf zadan.*
Telegraphist, *talagrāfchi.*
Telescope, *dūr-bin.*
Tell (to), *guftan, ittilā' dādan, muttali' s:.*
Temper, *mizāj, khūy, ṭab', ṭabi'at.*
Temperance, *i'tidāl, parhiz.*
Tempest, *ṭūfān.*
Temple, *quds, haikal.*
Temporary, *muvaqqat.*
Tempt (to), *tajribeh k:, āzmāish n:.*
Temptation, *tajribeh, āzmāish.*
Tenant, *musta'jir.*
Tender, *narm, mulāim.*
Tenderness, *narmi, mulāyimat.*
Tenet, *'aqideh* (Ar. pl. *'aqāid*).
Tense (gram.), *zamān.*
Tent, *khaimeh, chādur.*
Tepid, *shirgarm.*
Termination, *ākhir, itmām, 'āqibat, anjām.*
Terrace, *sakkū.*
Terrible, *haulnāk, hāil, muhib.*
Terrify (to), *tarsānidan.*
Territory, *marz o būm, mulk.*
Terror, *haul, dihshat, nihib, haibat.*
Testament, *vasiyyat-nāmeh:* (Old T.), *'ahd i 'atiq,* (New T.) *'ahd i jadid.*
Testify (to), *shahādat dādan.*
Testimony, *shahādat, gavāhi.*
Text (of book), *matn:* (verse), *āyeh.*
Than, *az.*
Thank (to), *shukr k:, tashakkur n:.*
Thanks, *shukr.*
Thanksgiving, *shukr-guẓāri.*
That, *ān: kih.*
Thaw (to), *āb shudan.*
Theft, *duzdi, sarqeh* (*sariqeh*).
Then, *pas, āngāh, ba'd az ān: dar ān ṣūrat, az ān jihat.*
Thence, *az ānjā: az ān sabab: az ān zamān.*
Theology, *ḥikmat i rūḥāni.*
Theory, *qiyās, ḥads.*
There, *ānjā.*
Therefore, *lihāẕā, banā bar ān, az ān jihat.*
Thermometer, *garmā-namā.*
Thick, *kuluft.*
Thief, *duzd, sāriq.*
Thigh, *rān.*
Thimble, *angushtāneh.*
Thin, *lāghir: bārik.*
Thing, *chiz, amr* (Ar. pl. *umūr*), *shai* (Ar. pl. *ashyā*).
Think (to), *fikr* (*tafakkur, ta'ammul, khiyal*) *kardan* (about, *dar*): (fancy) *gamān k:* (*burdan*), *ingāshtan* (*ingār*), *pandāshtan* (*pandār*), *dānistan* (*dān*).
Thirst, *tishnagi, 'aṭash.*
Thirsty, *tishneh.*
Thistle, *kangar khasak.*
Thither, *bi-ānjā, ānjā.*
Thorn, *khār.*
Thorny, *khār-dār, pur-khār.*
Thorough, *kāmil, tāmm, tamām.*
Thoroughbred, *aṣil.*
Though, *agarchih, harchand kih, bā vujūdi kih.*
Thought, *fikr, tafakkur, khiyāl, ta'ammul, ra'i.*
Thoughtless, *bi-fikr.*
Thread, *nakh, rishteh, rismān.*
Threat, *tahdid, va'id.*

Threaten (to), *tahdîd, n*:.
Threshing-floor, *kharman-gâh.*
Threshold, *âstâneh.*
Thrice, *sih bâr, sih martabeh, sih daf'eh.*
Throat, *galû, ḥalq.*
Throne, *takht, sarîr.*
Through, *az, az râh i; bi, bi-vasîleh-yi.*
Throw (to), *andâkhtan (andâz), afkandan.*
Thumb, *shast, ibhâm.*
Thunder, *ra'd.*
Thunderbolt, *ṣâ'iqeh.*
Thursday, *panj-shanbeh.*
Thus *chinîn, badîn ṭaur.*
Tide (flood-), *madd*: (ebb-) *jazr.*
Tidings, *khabar* (Ar. pl. *akhbâr*), (glad —), *muždeh.*
Tidy, *jâ bi-jâ.*
Tidy (to), *jâ bi-jâ kardan.*
Tie (to), *bastan* (*band*).
Tiger, *babr.*
Tight, *tang, muḥkam, sift.*
Tile, *kâshî.*
Till, *tâ, ḥattâ'*: *tâ vaqtî kih.*
Timber, *chûb.*
Time, *vaqt* (Ar. pl. *auqât*), *zamân* (Ar. pl. *azmaneh*): *zamâneh; ḥîn, hingâm*: (leisure), *fursat.*
Timid, *tarsân, kam-dil, khâif.*
Timidity, *târs, kamdilî, khauf.*
Tin, *ḥalabî.*
Tin-opener, *ḥalabî-bur.*
Tinder, *qau.*
Tiny, *kûchik, khṛurd, kûchûlî* (vulg.).
Tip, *sar, nauk.*
Tipsy, *makhmûr, mast.*
Tired, *khasteh.*
Tithe, *'ushr, dahyak.*
Title, *laqab* (Ar. pl. *alqâb*); (of book) *'unvân*: (claim), *iddi'â.*
To, *bi.*
Toast, *nân i birishteh.*
Tobacco, *tûtûn*: (coarse) *tanbâkû.*
To-day, *amrûz.*
Toe, *angusht i pây.*
Together, *bâ-ham, hamrâh.*
Toil, *mihnat.*
Token, *ishâreh, 'alâmat.*
Toll, *râh-dârî.*
Tomato, *badinjân i farangî.*
Tomb, *qabr* (Ar. pl. *qubûr*), *maqbareh.*
To-morrow, *fardâ: bâmdâdân.*
Tone, *ṣadâ, navâ.*
Tongs, *anbur.*
Tongue, *zabân, lisân* (Ar. pl. *alsaneh*): (of fire), *zabâneh.*
Too (much), *ziyâd:* (also) *nîz, ham.*
Tool, *âlat.*
Tooth, *dandân*: (of saw etc.) *dandâneh.*
Toothbrush, *misvâk.*
Top, *sar, qulleh.*
Topaz, *zabarjad, yâqût i zard.*
Topsy-turvy, *sar-nigûn, vâžgûn.*
Torch, *mash'al.*
Torment, *'aẓâb.*
Torment (to) *âzurdan (âzâr), 'aẓâb n*:.
Torrent, *sail, sailâb.*
Tortoise, *lâk-pusht.*
Tossing (of waves) *talâṭum.*
Total, *majmû', jam', jumleh.*
Totally, *tamâman, kulliyyatan.*
Touch (to), *lams n*:, *dast burdan.*
Touchstone, *mi'yâr, 'iyâr.*
Towards, *bi-ṭaraf* (*sû*) *i.*
Towel, *dastmâl.*
Tower, *burj.*
Town, *qaryeh: shahr.*
Toy, *bâzicheh.*
Trace, *surâgh, aṯar* (Ar. pl. *âṯâr.*
Trade, *tijârat, kharîd va farûsh.*
Trade (to), *tijârat n*:.
Trader, *tâjir* (Ar. pl. *tujjâr*): *bâzârgân.*
Tradition, *ḥadîṯ* (Ar. pl. *aḥâdîṯ*), *khabar* (Ar. pl. *akhbâr*); *rivâyat* (Ar. pl. *ravâyâ*): *tavâtur.*
Traffic, *âmad o shud*: (trade) *tijârat.*
Train, *kâliskeh-yi bukhârî.*
Traitor, *khâin.*
Transcribe, *naql k*:.
Transgress, *taǰâvuz n*: *az.*
Transitive (verb), *fi'l i muta'addî.*
Translate, *tarjumeh k*:.
Translation, *tarjumeh.*

Translator, *mutarjim, tarjumān.*
Transmigration, *tanāsukh, maskh.*
Transport, *naql*: (delight), *vajd.*
Trap, *dām, taleh.*
Trappings, *yarāq.*
Travail, *dard i zih.*
Travel (to), *safar k*:.
Traveller, *musāfir: sayyāḥ.*
Traverse, *ṭai k*:.
Tray, *sīnī.*
Treacherous, *khāin, bi-vafā, ghaddār.*
Treachery, *khiyānat, bi-vafāī.*
Treasure, *ganj, khazāneh, khazineh.*
Treatise, *risāleh.*
Treaty, *'ahd:* (document), *'ahdnāmeh.*
Tree, *darakht, shajareh* (Ar. pl. *ashjār*).
Tremble (to), *larzidan,*
Trench, *khandaq.*
Trial, *āzmāish.*
Tribe, *ṭāifeh* (Ar. pl. *ṭavāif*), *qaum* (Ar. pl. *aqvām*): *qabīleh* (Ar. pl. *qabāil*): *il* (pl. *ilyāt*).
Tribunal, *maḥkameh.*
Tribute, *bāj.*
Trickle (to), *chakidan.*
Trinity, *taslīṣ i oqdas.*
Troop, *dasteh, risāleh.*
Troops, *lashkar, 'asākir, qushūn.*
Trot (to), *lukkeh raftan, yūrtmeh raftan.*
Trouble, *zaḥmat, taṣdī', aẓiyyat, iẓṭirāb.*
Troubled, *muẓṭarib:* (water) *mukaddar.*
Troublesome, *muzāḥim, muṣaddi': mushkil.*
Trousers, *shalvār, zīr-jāmeh.*
Trousseau, *jahāz.*
Trout, *qizil-āleh.*
True, *rāst, ḥaqīqī.*
Truly, *bi-durustī, fi'lḥaqīqeh.*
Trumpet, *karranā, būq, ṣūr, shaipūr.*
Trunk (tree-), *taneh yi darakht:* (box), *ṣandūq:* (elephant's) *khurṭūm.*
Trust, *i'timād, i'tiqād:* (in God) *tavakkul.*
Trust (to) *i'timād* etc. *n*: *bar.*
Truth, *rāstī, ḥaqq, ḥaqīqat, ḥaqqiyyat, ṣidq.*
Try (to), *kūshidan, kūshish k:, sa'ī n*:; *tajrībeh k*:, *āzmūdan* (*āzmāy*), *imtiḥān k*:
Tube, *lūleh.*
Tuesday, *sih-shanbeh.*
Tulip, *lāleh.*
Tumbler, *shisheh, finjān.*
Tumour, *dunbal.*
Tumult, *hangāmeh, ightishāsh, shūrish, shulūk* (vulg.).
Tune, *navā, āhung.*
Tunic, *qabā.*
Turban, *'amāmeh.*
Turk, *Turk* (Ar. pl. *atrāk*).
Turkey (country), *mulk i Rūm*: (bird), *bū-qalamūn.*
Turn, *naubat, passā* (vulg.).
Turn (to), (intr.) *gardīdan, bar gardīdan, gardish* (*daur*) *k*:: (trans.), (*bar*) *gardānidan.*
Turner, *kharrāṭ.*
Turnip, *shalgham.*
Turnscrew, *āchār.*
Turquoise, *fīrūzeh.*
Turtle, *sang-pusht:* (-dove) *qumrī.*
Tutor, *laleh*; *mu'allim.*
Twice, *do daf'eh, do martabeh.*
Twilight, *shafaq.*
Twin, *tau'am.*
Twine, *rismān.*
Twinkle (to), *darakhshīdan* (*durukhshīdan*).
Tyranny, *ẓulm, ta'addī, satam.*
Tyrant, *ẓālim, satamkār.*
Tyro, *mubtadī.*

Ugliness, *zishtī.*
Ugly, *zisht, bad-manẓar, bad-gil.*
Umbrella, *chatr.*
Unanimity, *yagānagī, ittiḥād, ittifāq.*
Unanimous, *yakdil, muttafiq, muttaḥid.*
Unawares, *nāgāh.*
Unbelief, *kufr*: *bi-īmānī.*
Unbeliever, *kāfir* (Ar. pl. *kuffār*), *bi-dīn, bi-īmān.*
Uncircumcised, *nā-makhtūn.*

Uncle (paternal), *ʿamm, ʿammū*: (maternal), *khāl, khālū, dāī* (vulg.).
Unclean, *nā-pāk, najis*: *chirk, chirkīn.*
Uncleanness, *nāpāki, najāsat*: *chirk.*
Under, *zīr, pāīn, taḥt.*
Underneath, *zīr, pāīn.*
Understand (to), *fahmīdan, idrāk n*:, *multafit sh*:
Understanding, *ʿaql, fahm, idrāk*: (agreement), *ittifāq.*
Undoubtedly, *bī-shakk, bī-shubheh.*
Undress (to), *rakht* (*libās*) *bīrūn k*:, *kandan.*
Unequalled, *bī-miṣāl, bī-naẓīr.*
Unexpectedly, *nāgahān.*
Unfaithful, *bī-vafā, namak-ḥarām.*
Unfortunate, *bad-bakht.*
Ungodly, *bīdīn.*
Ungrateful, *nā-sipās, ḥaqq nāshināṣ.*
Unhappiness, *dil-tangī, dil-girī.*
Unhappy, *dil-tang, dil-gīr, mustamand, malūl.*
Uniform, *libās i nizāmī.*
Union, *ittiḥād.*
Unite (to), *paivastan.*
Unity, *yagānagī, ittiḥād.*
Universal. *jāmiʿ, kullī.*
Universe, *ʿālam, jahān, jumleh-yi kāināt.*
University, *dāruʾl-ʿulūm, madraseh.*
Unjust, *bī-inṣāf, zālim.*
Unlearned, *ummī, bī-savād.*
Unleavened, *faṭīrī.*
Unless, *agarneh, varneh, illā, magar, juz in kih.*
Unlucky, *badbakht.*
Unmarried, *ʿazab, mujarrad, ghair i muzavvaj.*
Unmeaning, *bī-maʿnī, bī-hudeh.*
Unmerciful, *bī-raḥm, bī-muruvvat.*
Unofficial, *ghair i rasmī.*
Unpaid, *muft, majjānan.*
Unpalatable, *nā-guvār, bad-mazeh.*
Unpleasant, *nā-pasand, ghair i maqbūl.*
Unprofitable, *bī-fāideh, ghair i mufīd.*
Unripe, *nā-ras, nā-rasideh.*
Unspeakable, *mā lā kalām.*
Unstable, *bī-qarār.*
Unsuccessful, *nā-kāmyāb, maḥrūm.*
Unsuitable, *nā-shāyisteh, nāmunāsib*
Untie, *ḥall k*:, *vā kardan.*
Until, *tā; tā ān kih; ḥattāʿ ān kih.*
Untrue, *durūgh. nā-rāst, kāẓib.*
Untruth, *durūgh, kiẓb.*
Unwary, *ghāfil, bī-iḥtiyāt.*
Unwell (to be) *ḥāl na dāshtan, kisālat dāshtan, nā-khvush b*:.
Unwholesome, *nā-guvāreh.*
Unwise, *nā-dān, bī-fahm.*
Unworthy, *nā-lāiq.*
Up, *bālā.*
Upon, *bar. bar bālā, bar sar, rū-yi.*
Upside down, *vāžgūn, zīr-zabar, sarnigūn.*
Upwards, *bālā.*
Urgency, *ẓarūrat, luzūm; ahammiyyat.*
Urgent, *lāzim, ẓarūr; ahamm.*
Usage, *maʿmūl, rasm* (Ar. pl. *rusūm*), *ʿādat*: *sulūk.*
Use, *istiʿmāl; fāideh, maṣraf*: (to be of —) *bi-kār āmadan, bi-kār khvurdan, bi-dard khvurdan.*
Use (to), *istiʿmāl k*:, *bi-kār burdan*: (be in habit of) *ʿādi būdan, ʿādat dāshtan.*
Useful, *mufīd, bi-kār.*
Useless, *bī-fāideh, bī-maṣraf.*
Usual, *maʿmūl, maʿmūlī.*
Usually, *ʿumūman.*
Utility, *fāideh, manfaʿat.*
Utter, *talaffuẓ dādan.*
Utterance, *talaffuẓ.*
Utterly, *tamāman, kullan, kulliyyatan, kāmilan.*

Vacant, *khālī.*
Vaccination, *ābileh-kūbī.*
Vaccinate (to), *ābileh kūbidan.*
Vague, *mushtabih, maghshūsh.*

Vain (fruitless), *bāṭil, bi-fāideh, 'abaṣ*: (conceited), *khụdpasand, maghrūr*: (in vain), *'abaṣ, bāṭilan.*
Valet, *pish-khidmat.*
Valiant, *dilīr, shujā'.*
Valid, *bar-qarār, ṣaḥīḥ.*
Valley, *darreh, julgeh, vādī.*
Valour, *dilīrī, shujā'at, mardānagī.*
Valuable, *bish-qaimat, girān-bahā, girān-māyeh, qaimat-dār.*
Value, *qaimat, arzish, bahā*: (use), *maṣraf, fāideh.*
Value (to), *qaimat guftan:* (esteem), *qadr dānistan: ghanīmat shamurdan* (*dānistan*).
Van (of army), *ṭalāyeh.*
Vanguard, *muqaddamatu'l jaish.*
Vanish (to), *ghāib sh:. nā-padīd āmadan.*
Vanity (uselessness), *buṭlān, baṭālat*: (conceit), *ghurūr, takabbur, khụd-pasandī.*
Vanquish (to), *ghālib sh:, ghalabeh yāftan bar.*
Vapour, *bukhār.*
Variance, *ikhtilāf.*
Variegated, *gūnāgūn, rangārang, mulavvan.*
Various, *mutafarriq, mukhtalif.*
Varnish, *raughan i kamān.*
Varnish (to), *raughan zadan.*
Vary (to), *tafāvut dāshtan* (*bā*, from).
Vase, *ẓarf* (Ar. pl. *ẓurūf*).
Vast, *a'ẓam, bi-andāzeh.*
Vault, *ṭāq*; *qabbeh.*
Vaunt (to), *gīāf guftan, lāf zadan, fakhr k:.*
Veal, *gūsht i gūsāleh.*
Vegetables, *sabzījāt, tarakārī.*
Vehemence, *tundī.*
Veil, *rū-band, chādur, izār*: *ḥijāb, niqāb.*
Vein, *rag, 'irq* (Ar. pl. *'urūq*).
Velocity, *tundī, zūdī, sur'at.*
Velvet, *makhmal.*
Venerable, *muḥtaram, mukarram, girāmī.*
Venerate (to) *muḥtaram* etc. *dāshtan.*
Veneration, *iḥtirām, ikrām, ḥurmat.*
Vengeance, *intiqām.*
Venison, *gūsht i āhū.*
Venom, *zahr, samm.*
Venomous, *zahr-dār.*
Venture (to), *iqdām n:, zahreh k:, jur'at k:, jasārat varzīdan.*
Venturesome, *jasūr.*
Venus (planet), *zuhreh.*
Verandah, *aivān.*
Verb, *fi'l.*
Verbally, *zabānī*: *lafẓan.*
Verdigris, *zangār.*
Verge, *lab, dam*: (on verge of) *mushrif i bi.*
Vermicelli, *rishteh.*
Vermin, *jānivar.*
Verse (poetry), *shi'r* (Ar. pl. *ash'ār*), *naẓm: bait* (Ar. pl. *abyāt*): (of a song) *band.*
Version, *tarjumeh.*
Vertige, *sar-gardānī.*
Very, *khailī, bisyār.*
Vest, *qaftān.*
Vestige, *aṣar* (Ar. pl. *āṣār*).
Vesture, *pūshāk, libās* (Ar. pl. *albaseh*), *rakht.*
Veterinary surgeon, *baiṭār.*
Vex (to), *ranjānīdan, āzurdeh s:.*
Vexation, *āzār, aẓiyyat, ranj.*
Vexed, *muẓṭarib, ranjīdeh, mukaddar.*
Vice, *badī, sharārat, fasād.*
Viceroy, *qāim-maqām, farmānfarmā.*
Victor, *ghālib, fātiḥ, muẓaffar.*
Victory, *fatḥ, ẓafar, nuṣrat.*
Victuals, *ghaẓā, āẓūqeh, khụrāk.*
View, *naẓar, manẓar*: (opinion), *ra'i* (Ar. pl. *arā, ārā*), *khiyāl.*
Vile, *furū-māyeh, khabīṣ, sifleh.*
Village, *dih* (pl. *dihāt*): (adj.) *dihātī.*
Vine, *tāk, mau.*
Vinegar, *sirkeh.*
Vineyard, *tākistān.*
Violence, *zūr, jabr: shiddat.*
Violet, *binafsheh.*
Viper, *af'ī.*
Virgin, *bākireh, dukhtar, dūshizeh.*
Virginity, *bikārat.*

Virtue, *hunar*: *'iffat, 'asmat, pāk-dāmanī.*
Virtuous, *ṭāhir, pāk-dāman.*
Visage, *rūy, chihreh, ṣūrat.*
Visible, *ẓāhir, huvaidā, āshkār*: *mar'ī, dīdanī.*
Vision (sight), *bīnāī, baṣārat: ru'yā, khvāb.*
Visit, *dīdanī*: *dīd va bāz dīd*: (to sick) *'iyādat.*
Visit (to), *barāyi dīdanī āmadan.*
Visitor, *mihmān.*
Vocabulary, *lughat.*
Voice, *āvāz, ṣaut.*
Void, *khālī, tuhī*: (null), *bāṭil, mansūkh.*
Volcano, *kūh i ātash-fishān.*
Volley, *shalīk.*
Volume, *jild.*
Vomit (to), *qai k:, istifrāgh k:.*
Vortex, *gird-āb.*
Vow, *naẓr.*
Vowel, *ḥarf i 'illat, ḥarakat.*
Voyage, *safar i daryā.*
Vulgar, *'āmm.*
Vulture, *lāsh-khvur, karkas.*

Wager, *sharṭ.*
Wages, *navājib; ujrat, muzd.*
Waggon, *'arrādeh, 'arrābeh.*
Waist, *kamar, miyān.*
Waistcoat, *jilakʻh.*
Wait (to), *māndan; intiẓār k*: *ṣabr k;.*
Wake (to), (intr.) *bīdār sh:.*
Walk, *gardish, tafarruj.*
Walk (to), *piyādeh raftan: kharāmīdan; gardish raftan.*
Wall, *dīrār.*
Walnut, *girdū.*
Want, *ḥājat, iḥtiyāj; kamī*: *binavāī, muflisī.*
Want (to), *lāzim dāshtan, ḥājat dāshtan.*
War, *jang, jadāl, ḥarb, muḥārabat.*
War (to), *jangidan, jang k:.*
Warehouse, *makhzan, anbār.*
Warlike, *jang-jū.*
Warm, *garm*: (to warm) *garm s:.*
Warmth, *garmā; ḥarārat* (heat).
Warn (to), *mutanabbih s:, āgāhī dādan.*
Warning, *āgāhī, tanbīh: 'ibrat.*
Warp and woof *tār o pūd.*
Wash (to), *shustan* (*shūy*); *ghusl k:.*
Washerwoman, *rakht shūy* (*rakht-shūr* vulg.).
Wasp, *zanbūr.*
Waste (adj.), *vīrāneh*: (noun), *talaf, isrāf.*
Watch, *sā'at*: (night-), *pās*: (guard), *kashīk; qarāvul, kashīkchī.*
Watchword, *ism i shab.*
Water *āb*: (to water) *sīrāb k:.*
Wave, *mauj* (Ar. pl. *amvāj*).
Wax, *mūm*: (sealing —), *lāk.*
Way, *rāh, ṭarīq* (Ar. pl. *ṭuruq*).
Weak, *ẓa'īf, kamzūr, nā-tavān.*
Weakness, *ẓa'f, kamzūrī, nātavānī.*
Wealth, *daulat, ghanā.*
Wealthy, *daulatmand, ghanī* (Ar. pl. *aghniyā*).
Weapons, *aslaḥeh yi jang.*
Wear (to), *pūshīdan.*
Weariness, *khastagī, darmāndagī.*
Weary, *khasteh, darmandeh.*
Weather, *havā.*
Weave (to), *bāftan.*
Web (spider's), *tār* (*i 'ankabūt*).
Wedding, *'arūsī; 'aqd, nikāḥ.*
Wednesday, *chahār-shanbeh.*
Week, *hafteh.*
Weep, *girīstan, giryeh k:, giryān sh:.*
Weeping, *giryeh.*
Weigh (to), *sanjīdan, vazn k:.*
Weight, *vazn.*
Weight, *sangīn.*
Welcome (to), *tarḥīb k.*
Welcome! *khvush āmadīd.*
Welfare, *bih-būdī, salāmatī.*
Well, *chāh:* (adj.) *chāq, ṣaḥīḥ va salāmat:* (adv.) *bi-khvubī.*
Well-wisher, *khair-khvāh.*
West, *maghrib, gharb.*
Westerly, *maghribī.*
Wet, *tar, nam.*
Wet (to), *tar s:.*

Whale *ḥūt.*
What, *chih*: *ānchih.*
Whatever, *har ān chih.*
Wheat, *gandum.*
Wheel, *charkh.*
When, *vaqtī kih, chūn: kai?*
Whence, *az kujā? az jāi kih.*
Where, *kujā? kū?*: *jāi kih.*
Whether . . . or, *khvāh . . . va khvāh*: *chih . . chih, yā . . . yā.*
While, *muddat, chandī, andakī*: *dar ḥīnī kih, mā dāmī kih.*
Whip, *shallāgh, qamchī.*
Whirlpool, *gird-āb, vaṭeh.*
Whirlwind, *gird-bād.*
Whiskers, *burūt, sibīl.*
Whisper (to), *bi-gūsh guftan, zīr i lab guftan.*
Whistle (to), *sūt zadan, ṣafīr zadan.*
White, *safīd:* (of egg), *sapīdeh yi tukhm.*
Who, *kih? ān kih, kasī kih.*
Whoever, *har kih, har ān kih.*
Whole, *tamām, kull, hamagī.*
Wholesome, *guvār.*
Why, *chirā, az chih sabab.*
Wick, *fatīleh.*
Wicked, *bad, badkār, sharīr, fāsid.*
Wickedness, *fasād, sharārat, badī.*
Wide, *gushādeh, farākh, vasī', pahnā.*
Widow, *bīveh zan.*
Width *pahnāī, vus'at, 'arz.*
Wife, *zan, zaujeh.*
Wild, *vaḥshī.*
Wilderness, *biyābān.*
Will, *irādeh, murād*: (testament) *vaṣiyyat.*
Willow, *bīd.*
Win (to), *burdan* (*bar*), *ḥāṣil k:.*
Wind, *bād.*
Window, *panjareh, darīcheh.*
Wine, *sharāb, khamr, mai.*
Wing, *bāl, par, janāḥ* (Ar. pl. *ajnaḥeh*).
Winter, *zamistān.*
Wipe (to), *pāk k:.*
Wire, *sīm, maftūl.*
Wisdom, *ḥikmat, dānish, khirad.*
Wise, *dānā, dānishmand, khiradmand*
Wish, *khvāhish, ārzū.*
Wish (to), *khvāstan* (*khvāh*).
Wit, *firāsat*: *laṭāfat.*
Witchcraft, *jādūgarī, siḥr.*
With, *bā; bi.*
Withdraw (to), *kanār giriftan, bāz istādan.*
Wither (to), *pažmurdeh sh:*
Withhold (to), *vā* (*bāz*) *dāshtan.*
Within, *dākhil, darūn, tū yi.*
Without, *bīrūn: bi, bi-dūn i.*
Withstand (to), *muqāvamat n: bā.*
Witness, *shāhid, garāh:* (evidence), *shahādat, gavāhī.*
Witty, *zarīf.*
Wolf, *gurg.*
Woman, *zan, za'īfeh.*
Womb, *raḥim.*
Wonder, *ta'ajjub, ḥairat.*
Wonder (to), *ta'ajjub n:.*
Wonderful, *'ajīb.*
Wood, *chūb*: *hizum, hīmeh:* (for -est) *jangal, bīsheh.*
Woodcutter, *tabarzan, ḥizum-kan.*
Wool, *pashm.*
Word, *sukhan, kalimeh, lafẓ* (Ar. pl. *alfāẓ*).
Work, *kār, 'amal* (Ar. pl. *a'māl*); *shughl.*
Work (to), *kār k:.*
Workman, *'amaleh.*
Workshop, *kār-khāneh.*
World, *dunyā; jahān: 'ālam*: (this —) *dunyā*: (the next) *ākhirat.*
Worldling, *dunyā-parast.*
Worldly, *dunyavī.*
Worm, *kirm.*
Worn-out, *mundaris* (clothes).
Worse, *badtar, kharābtar.*
Worship, *'ibādat, parastish.*
Worship (to), *parastīdan, 'ibādat n:, parastish k:*
Worshipper, *parastish kunandeh.*
Worst, *badtarīn, kharābtarīn.*
Worth, *qadr, qaimat, bahā, arzish.*
Worth (to be), *arzīdan* (*bi-*).
Worthily, *bi-ṭaur i shāyisteh.*
Worthiness, *līyāqat.*

Worthless, *bi-fāideh, bi-maṣraf.*
Worthy, *sazāvār, lāiq, mustaḥaqq, mustaujib, vājib.*
Wound, *zakhm, rish.*
Wound, *zakhm kardan, majrūḥ s:.*
Wounded, *zakhm-dār, zakhm-khṿurdeh, majrūḥ.*
Wrap (to). *pichidan, malfūf k:*
Wrath, *qahr, ḥiddat: ghaiẓ.*
Wrecked, *shikasteh sh:*
Wrestle (to), *kushtî giriftan.*
Wrestler, *kushti-gîr.*
Wrestling, *kushtî.*
Wretched, *mustamand, ghamgîn, dil-gîr.*
Wrinkle, *chîn.*
Wrist, *band i dast.*
Write (to), *navishtan (navis), taḥrîr n:.*
Writer, *navîsandeh, kātib, muḥarrir.*
Writing, *khaṭṭ; raqam* (Ar. pl. *arqām*).
Written, *maktūb, marqūm.*
Wrong, *ghair i ṣaḥîḥ:* (injury), *zarar.*
Wroth, *khashm-nāk, ghaẓabnāk.*

Yard (measure) *zar'*, *gaz:* (court) *ḥayāt.*
Yawn, *khamyāzeh k:.*
Year, *sāl, saneh.*
Yearly, *har sāleh, sālaneh, sanavî.*
Yeast, *māyeh.*
Yell (to), *bāng zadan, faryād k:.*
Yellow, *zard.*
Yes, *balî, ārî.*
Yesterday, *dîrūz:* (day before —) *parîrūz.*
Yet, *ammā, lākin, likin, magar, valî:* (still), *tā hanūz, hanūz, tā bi-hāl.*
Yoke, *yūgh:* (pair), *juft:.*
Yolk (of egg), *zardeh-yi tukhm.*
Young, *kūchik; javān, khṿurd-sāl:* (noun), *bachcheh.*
Youth, *javānî, ṣughr i sinn:* (young person). *javān.*

Zeal, *ghairat; ta'aṣṣub.*
Zealous, *pur-ghairat; muta'aṣṣib.*
Zephyr, *nasîm, bād i ṣabā.*
Zero, *ṣifr.*
Zinc, *rūî.*
Zodiac, *mintaqu'l burūj.*
Zone, *mintaq: kamarband: mintaqeh.*
Zoroaster, *Zardusht.*
Zoroastrian, *Zardushtî, gabr.*

Contractions.

Besides the usual ones, e. g. *adj.* for *adjective*, *trans.* for *transitive*, *intr.* for *intransitive*, etc., the following are used:

k: = *kardan* (*kun*).
s: = *sākhtan* (*sāz*).
b: = *būdan* (*bāsh*).
d: = *dādan* (*dih*).
sh: = *shudan* (*shav*).
Ar. pl. = Arabic plural.
n: = *namūdan* (*namāy*).

It should be hardly necessary to remind the student that the various Persian words given in explanation of any English word must not be used indiscriminately. There are often very important differences between them, the English word having several different meanings. Accents have not been inserted in this vocabulary, as the student should now have no difficulty in knowing their places in Persian words.

خلاصه وارد خانهٔ او شدیم خانهٔ ساده ایست
اما خیلی خوبست از در که داخل شدیم جلو خانی
داشت و مهتابی در جلو عمارت بود که بمنزلهٔ
فضا و حیاط خانه بود اما در مرتبه بالا واقع بود
نواب و لیعهد انگلیس و دوک دوچامبرلن و مسیو کلا
دستون و لرد کرانویل و لارسون و یکنفر شاعر
معروفی و یک نقاش پیر مرد بلند قامتی که یک
پرده صورت کلاه دستون را خیلی خوب ساخته
بود و در همین عمارت نصب کرده بودند که بهترین
نقاشیهای لندن است و جمعی دیگر از معارف
و معتبرین شهر همه در اطاق ایستاده بودند
تمام اهل مجلس مرد بودند زن هیچ نبود از این اطاق
باطاق دیگر که میز شام چیده بودند رفته نشستیم

برخواسته با نواب ولیعهد پایین آمدیم مهمان
دالان کل که اول سیده بودیم آمده سوار کالسکهٔ
راه آهن شده بلندن مراجعت کردیم در کار
نواب ولیعهد از ما جدا شده رفتند و با ما سر دزو
مند ولف و ناظم الدوله سوار کالسکه شده بمنزل
رآمدیم در ساعت شش و نیم بعد از ظهر باید
بخانه لرد وزیری بمهمانی و صرف شام برویم
در ساعت تا معین آمین السلطان و سر دزو مند ولف
و ناظم الدوله و بعضی دیگر از ملتزمین رکاب
خود مان بخانه لرد وزیری رفتیم رو وزیری از فرقه
لیبرال و از دستهٔ وزارت مسیو گلادستون است
که ضد با دستهٔ وزارت حالیه است جوانیست
خوش رو و کوتاه قد ریش و سپیل را می تراشد

یک نصف دوره اسب دوانیدند هفت هشت
اسب بود تقریبا نصف دوره اینجا از نزدیک قریه
اکبرآباد تا پای پله عمارت اسب دوانی طهران است
بعد گفتند فلان اسب پیش آمد ما برخواسته چند
پله بالاتر رفته وارد اطاقی شدیم که نهار حاضر کرده
بودند نهار خوردیم نواب ولیعهد واعاظم رجال
هم درسر نهار بودند بعد از نهار باطاق اول بر
گشتیم یک دورهٔ دیگر اسب دوانیدند بعد نواب
ولیعهد گفتند برویم پائین از نزدیک اسبها تماشا
کنیم آمدیم پائین چاپک سوار با اسبها از خلوت
ماگذراندند اسبها و مادیانهای خوب بود بعد از
تماشا دوباره بالا رفتیم یک دور دیگر هم دواندند
باز دو دور باقی مانده بود چون ناخیال حمام داشتیم

برخواسته

باین این دیوار وان دالان همه کلکاری است
این دالان هم خیلی طولانی است و تمام طول
این دالان را بیرق زده اند فرتیب نهرا رقم
که رفتیم رسیدیم باسب دوانی که اسمم این محل اسب
دوانی (کمپن ماپك) است بالاخانهٔ دیدیم که
مخصوص ما در همین ایام ساخته و در ظرف هیجده
روز باتمام رسانیده اند سایر بالاخانهای قدیم ساز
هم در جلو تر میتب دیده میشد از ملّها بالا رفتیم
بالاخانه منظر سبار خوشی به چمن با صفائی که
در جلو است وارد از زن و مرد و اعیان و محترمین
خیلی باسب دوانی آمده بودند مردم متفرقه تماشای
هم بسیار بودند خصوصا در آنجائی که سر اسبها
شرط می بستند جمعیّت و قال و مقال عجیبی بود

فرزند سلطان و مجدالدوله هم دو سه تیر انداختند
خیلی تماشا داشت امروز یکساعت قبل اظهار بابه
برویم باسب دوانی و نهار را هم در آنجا بخوریم در
وقت معین با سر دروند ولف سوار کالسکه شده
رفتیم از دم پارلمنت گذشته بکار راه آهن که باید
باسب دوانی برود رسیدیم ترن حاضر بود نواب
ولیعهد و دو پسرشان و لارنسون هم در کار
حاضر بودند ما هم ترن نشسته صحبت کنان رفتیم
ترن خیلی تندی رفت رسیدیم بقصبهٔ استرابری
هیل در آنجا قدری ترن زیست کرد نواب ولیعهد می
گفتند چرا ترن ایستاد نباید بود توقف کند بعد راه را
عوض کرده ترن بطرف اسب دوانی آمد در کار
پیاده شدیم دم کار یک دالان مسقفی بود که از
دو سمت ستون داشت و یکدیوار چوبی هم بود

بود که بنظر ما بر سانند رفتیم تماشا کردیم توپی است که
مخترع آن (مکسیم) نیکی دنیائی است و این توپ
هم باسم همین شخص موسوم و معروفیت توپ
بسیار عجیبی است لوله دارد که در زیر آن تعبیه
کرده اند تا بواسطهٔ تیر اندازی گرم نشود و در صفحه
خارج چهار صد فشنگ میگذارند و در زیر توپ
خزانه دارد که آن صفحه را آنجا گذاشته و یک صندلی
در پشت سر دارد که روی آن می نشینند قراول
میرود یک جائی هم در پشت توپ تعبیه کرده اند
که جای دو شصت نفر است توپچی روی صندلی
می نشیند قراول میرود دست بآنجا میگذارد متصل
فشنگهای فلزی که در صفحهٔ زیر توپ جا دارد خالی
میشود و لاشهای فشنگ از زیر میریزد فشنگها هم
مثل فشنگ مارتینی است ما خودمان اندازه گرفتیم

آنا ماخسته شده بودیم چرا که قریب دو ساعت و نیم
آنجا نشسته بودیم مثل تیاترهای دیگر نبود که بعد
از افتادن پرده برخواسته برون برویم و بزیارت
خورده راحتی کنیم متصل در یکجا نشسته بودیم خلاصه
بعد از اتمام تیاتر برخواسته از پله ها بالا رفتیم
جائی بود وسیع و مدور در آنجا سا سوپها
حاضر کرده بودند در وسط میز بزرگی بود ما با خانه زاد
سلطنت آنجا نشستیم سایرین در سر میزهای
مدور کوچک که در اطراف گذاشته بودند نشستند
تمام اشخاصی که در تیاتر بودند سوپ خوردند بعد از
سوپ که مدتی از نصف شب گذشته بود بمنزل آمده
خوابیدیم (دوشنبه جمعه ۱۶ شهر) امروز صبح
خبر آل انگلیس در همین باب جلو منزل ما یک توپی آورده

بود.

هزار تومان خرج آنها شده بود هر دفعه که پرده می
افتاد لباسها را عوض کرده لباسی بهتر و رنگین تر
از اول میپوشیدند بسیار خوب رقصیدند در یک
پرده که رقاصها و بازیگرها معلق میزدند لوطی ها
و بازیگرها بواسطهٔ حضور خانمهای معتبر لباس
حسابان پوشیده با قبای سیاه معلق میزدند
خیلی غریب بود با این لباس سنگین اینطور
معلق زدن در هیچ سیرک ندیده بودم بعد سوراخهای
بلند نصب کرده طنابها معلق تا آنها بستند زنهای بازی
کرآمدند از طنابها بالا میرفتند و چرخ میخوردند
در همان بین طناب دیگر جستن کرده آن
طناب را گرفتند و چرخ میزدند هیچ میمون
نمیتواند اینکارها بکند خیلی تماشا داشت

بلند بنیت و در ستون دارد و رو به عقب خیلی
جا دارد در حقیقت مثل اینیت که سایر مرتبها معلق
باشد آن زیر صندلیهای زیاد گذاشته اند مرتبه
های دیگر بالای اینمرتبه است مرتبه تحتانی دیگر
لژ ندارد و دوره بهم متصل است مگر در بعضی جاها ارتخته
فاصله فیما بین ساخته اند جائی که مالنشته ایم
خیلی وسیع است عقب این پلها دارد که مردم پشت
سر مالنشته بودند تمام زن و مرد بنجا در آنجا بودند
برای ما در جلو صندلی ها گذارده بودند که با نواب
ولی عهد و زوجه ایشان و شاهزاده ها بروی صندلیها
نشستیم پرده ها و بازی شب خیلی تماشا داشت البته
ترتیب سیصد نفر رقاص از دختر و پسر و زن و مرد
و دخترهای کوچک بودند که همه لباسهای بسیار
فاخر مشعشع زنگارنگ پوشیده بودند و البته چهل پنجاه

سیر کردیم تا به تیاتر رسیدیم نوّاب ولیعهد و زوجهٔ
ایشان و پسرها و دخترهایشان و وزرا و اعیان
انگلیس و سفرای خارجه و معتبرین شهر از زن
و مرد در آنجا بودند مجلس رسمی نبود اما لباس همه
رسمی پوشیده بودند زنها باز همان طور با لباس
شب که سینه و ساعدشان باز بود و جواهر زیاد
زده آمده بودند با کل و دسته‌های کل تمام لژها را
معطر و مزیّن کرده بودند از ملتزمین ما هم امین السلطان
و عزیز السلطان و جمعی دیگر حاضر بودند وضع این
تیاتر داخلی با سایر تیاترها ندارد خیلی بزرگست
و همه مطلا است داخل آنهم خیلی مزیّن است و بعضی
از جاها سنگ مرمر کار کرده اند با الکتریسیته
روشن میشود پنجر تبه دارد در مرتبهٔ اوّل از زمین

پاسنیه) را که حالا از شاهزاده های خانواده
لوی فلیپ پادشاه فرانسه است و اسحال از شاهزادگان
اسپانیا محسوب میشود در آنجا دیدم جوان است
اما علیل و ضعیف آلبنیه بطوریکه نمیتوانست بایستد
پدرش اینجا مدینت دختر (انیز اپل) ملکه سابق
اسپانیول زن او است او هم حاضر بود با او صحبت
کرده احوال ایزابل ملکه را پرسیدم بعد آمدیم منزل
شبرا باید برویم به تیاتر (امپیریل) این جارا
ساسونها اجاره کرده و اسباب تشریفات
فراهم آورده و مخصوصا برای امشب که ما آنجا برویم
سوپه حاضر کرده اند در ساعت نه و نیم رفتیم
بتیاتر باز در راه همان طور جمعیت از زن و مرد
بود هورا میکشیدند و ما با دست با مردم تعارف

می کردیم

به تفصیل بنویسیم کتابی میشود بعد با دو پسر نواب ولیعهد
قدری در باغ گردش کردیم همینطور که از میان جمعیت
میرفتیم زن و مرد راه وسیعی باز میکردند و میرزا مالکم
خان ناظم الدوله که همراه ما بود بعضی را برای ما معرفی
میکرد و ما با نهایت استادهٔ بعد در چادر کوچکی که در
گوشه بود قدری نشستیم پسر (کنت دیاری)
نوه لوی فلیپ پادشاه فرانسه را که حالا در انگلیس
متوقف و پدرش بسویس رفته است در اینجا دیدیم
آمد ما بالنشت قدری صحبت کردیم بعد آمدیم نزد اعلی
حضرت پادشاه پهلوی ایشان نشسته قدری
با ایشان صحبت داشتیم بعد اعلیحضرت پادشاه
بقصر و نیذر ور مراجعت کردند و ما هم گردش کنان
تا دم در باغ آمدیم که مراجعت کنیم پسر (دوک دمن

نمازدن در مجلس سیکردم قدری هم در مجلس جاید
بزرداد که بعد از عصر ایشان کلاه شب بودند آنشاه ده

راحت کرده بعد کالسکه حاضر کردند سوار شده بباغ
نوّاب ولیعهد رفتیم رسیدیم بخانهٔ نوّاب ولیعهد
استقبال کردند با ایشان رفتیم اعلیحضرت پادشاه
انگلستان را که در آنجا بودند ملاقات کردیم در چادر
کوچکی که در میان باغ روی چمن زده بودند خانوادهٔ
سلطنت هم آنجا بودند باغ بسیار باصفائی است
زمین چمن مثل مخمل روی آن کل کارهای خوب و
درختهای تکتک و در قطعات چمن چادرهای
کوچک تکتک بچته واردین و مهمانها زده بودند
یک چادر بزرگی هم در کناری زده بودند که مهمانها
در آنجا عصرانه بخورند میز بزرگی عصرانه ترتیب داده
بودند البته بقدر دو هزار زن و مرد و دختر از خانه
وادهٔ شاهزادگان و بنجبا و اعیان و وزرا و سفرا
برحسب دعوت در این باغ حضور داشتند که اگر بخواهیم

کالسکه و اراده و اسبهوس بقدریست که زمین کوچه
پیدا نیست و شخص تعجب میکند که چگونه اینها از
یکدیگر میکنند و محال است در اینجا چها کالسکه
بتواند تند برود با وجود آنکه آهسته میروند اگر مهارت
کالسکه چیها و قدرت پلیس این شهر نباشد
روزی هزار حادثه رو میدهد قدرت پلیس بطوری
است که بیک اشاره دست جلو تمام را نگاه میدارد
و کالسکه هر کس باشد فوراً می ایستد در کوچه
پیکاولی هم جمعیت زیاد است اما نه بانقدر که در
بلکیس استریت دیدم تماشای اینجا را شخص در
کالسکه نباید بکند چرا که در کالسکه متصل تکان میخورد
که مبادا تصادفی بشود و حادثه اتفاق افتد اگر آدم
در کناری بایستد و تماشا کند سیاحت عربی
دارد از باغ وحش مراجعت کردم بمنزل قدسی

یک پیر مرد ریش سفیدی و دیگری مرد قد بلندی
ریش سیاه و سفیدی دارد هردو جلو ما افتاده
جانورها را نشان میدادند و معرفی میکردند
چون باید در ساعت پنج و نیم بخانه نواب ولیعهد
برویم حقیقتاً نتوانستیم تماشای کاملی بکنیم حرکت
کردیم این دفعه از کوچه ریجنس استریت گذشته
بعد آمد بکوچه پیکادلی آنهم کوچه وسیع بزرگیست
مثل کوچه ریجنس استریت است کوچه ریجنس استریت
خیلی وسیع است و پاکیزه در حقیقه باری است
از دو طرف دکانهای عالی با اسعه زیاد دارد
وجمعیت آینده و رونده بقدری است که حساب ندارد
در جلو دکانها جمعیت زیاد ایستاده بودند در پیاده
رو کوچه متصل پیادها می آیند و میروند و در وسط

کالسکه

وازروی هوا با آن دست و پای کوشتی میگرفت
بعد ماهی را ببالا خانه آنجا برده می کند اشتشد شیرانی
بالامی رفت و ماهی را خورده دوباره از همانجا توی
آب پشت تک میزد دیگر انواع میمونها و شکارها
ومرغها وطوطیهای مختلف و سایر حیوانات مثل
باغهای وحش دیگر که دیده بودیم زیاد داشت مار
بزرگی در اینجا دیدیم که در اکواریم برلن همچنین ماری
ندیده بودیم قطرش باندازه ساقه چنار بزرگ
وطولش ده زرع بود هیچ هیچو اژدهائی در هیچ جا
دیده نشده بود یک شمپانزه یعنی میمون بزرگ
هم داشت قدری کوچکتر از شمپانزه کج خلقی بود
صورتاً بعینه خواهرهای سیاه چاق است نقاوتی
که با نها دارد اینست که حرف نمیزند رئیس این باغ وحش

باغ وحش برلن بود مثل شهر بازی

این پارکست پارک بزرگیست اما در شهرهای شهر
واقعست کسی از اهل شهر باین پارک نمی آید
مگر اشخاصی که در شهرهای شهر خانه دارند و بچه هایرا
بازی زیاد باین پارک می آیند به خصوص بچهائی که با
بزرگتر هستند بازی مخصوصی در این جا می کنند که اسمش
گربگیست بعد داخل باغ وحش شدیم زن و مرد زیادی
در باغ بود و هر کجا ما می رفتیم دور ما جمع می شدند
دخترهای خوشگل بوی آنها خیلی بود نزدیک قفس
سباع رفتیم هفت بشت شیر و پلنگ بود دو
فیل هم بود که روی آنها تخت زده اند و هر کس
میخواست پول میداد سوار میشد توی باغ میگشت
بعد رفتیم پهلوی شیر آبی که در توی حوضی بود
همینکه از دور ماهی بآن نشان می دادند می پرید

ساعت دیگر مشغول خواهند بود بسیاری از مهمان
ها هم تازه می آمدند و تا هوا روشن بود اینها میرقصیدند
(روز پنجشنبه پنجم) امروز پنجشنبه ساعت ۹
نیم از ظهر گذشته باید بخانهٔ نواب و لیعهد برویم
هوای لندن غالبا ابر و تیره است و کمتر آفتاب دیده
میشود امروز را تا بعد از ظهر ملاقات رسمانه نشستیم
نهار را در منزل خورده بعد از نهار فرمودیم دو کالسکه
حاضر کردند که باغ وحش برویم چون در سفر اول
هم که بلندن آمدیم بهمین باغ وحش رفته بودیم میخواستیم
به بینیم در این سفر تازه چه دارد من نا برد در خرج مهمان
دار دو یم در یک کالسکه نشسته بعضی ملتزمین هم
در کالسکه های دیگر سوار شده راندیم برای باغ
وحش رسیدیم بر سبزه زار پارک که باغ وحش توی

این رقصهائی کلامث کردند والس وپلکا ومزورکا
وکادریل بود بعدازده دوازده مجلس تمام شد برخواسته
آمدیم باطاق دیگر که میزی برای سوپه درآنجا چیده بودند
تمام مردم هم آنجا جمع شدند همین طور قدری ایستاده
قدری چیز خوردیم وصحبت کردیم امشب سوای دوک دوگا
میرسج وخواهر ایشان دوشیس دوتمک که مادرشان
مرده است ودرین مجلس حاضر نبودند دیگر همه شاهزادگان
واعاظم ورجال دولت انگلیس از زن ومرد حاضر بودند
خلاصه چون خسته بودم بارو جهٔ نوّاب ولیعهد
دست داده خود نوّاب ولیعهد هم تادرب پله مشایعت
ما آمده ازآنجا با ایشان تعارف کرده بمنزل خودمان
آمدیم وخوابیدیم امّا نوّاب ولیعهد وسایرین دوباره
برگشتند بهمان تالار بال که رقصیدند وتادو

ساعت

ومعتبرین رجال دولت انگلیس و وزراء محترم منصوب
معزول از مرد و زن حاضر بودند و تمام زنها سینه ها
شان مُخت و مکشوف بود و همه خود را با لباسهای
برلیان و جواهرهای نفیس زینت کرده بودند که تمام
اطاق و تالار را برلیان پر کرده بود بالای این تالار
یک شاه نشینی است دو سه پله میخورد و در آنجا چند صندلی
برای ما گذارده بودند رفتیم نشستیم نواب ولیعهد و
زوجهٔ ولیعهد و پسرها و دخترهای ایشان و سایر
شاهزاده خانمها برخواستند برای رقص قدری که
رقص کردند آمدند نشستند خستگی کرفته دوباره برخاسته
مشغول رقص شدند باز نشسته قدری خستگی کرفته باز
برخواستند رقصیدند خلاصه بقدر دوازده مرتبه
همین طور رقص کردند و نشستند هوای اطاق کرم
بود و این تالار بزرگ هم از بوی عطر پر شده بود

وسایر شاهزادها و شاهزاده خانمها از عقب با حرکت
کردند اطاق با طاق و تالار تا تالار از کوچه میان دو صف
زن و مرد که نشسته تا رسیدیم تا تالار بزرگ رقص
این تالار بزرگ و سایر تالارها و اطاقها مملو از زن
و مرد بود این بالا رقص خیلی بزرگ است چراغهای
برقی زیاد دارد یک بالکنی هم دارد که آنجا موزیک
میزدند یک ارک خیلی بزرگی هم در همین بالکن است که
میگفتند پرنس آلبرت شوهر اعلیحضرت پادشاه
انگلستان در حیات خود درست کرده است و او فوت
او فوت شده دیگر کسی این ارک را نزده است خیلی
ارک بزرگی اما موزیک میزدند اگر بخواهم اسامی
این اشخاصی که در این تالار حاضر شده اند بنویسم
یک کتاب مخصوصی میشود همین قدر مینویسم که تمام اعاظم

و متنفذین

شده آمدیم منزل امشب در این عمارت که منزل ماست
بقدر هزار و پانصد نفر زن و مرد از اعاظم و محترمین
و وزراء و سفرای خارجه ببال و مدعو مهمان بودند
که باید ما هم بآن مجلس برویم قدری که رحمت شدیم
وزیر دربار و ایشیک آقاسی باشی آمده عرض کردند
که مهمانها حاضرند همان طور با عصاها جلو ما افتاده ما
هم لباس تمام رسمی پوشیده بقدر پانزده نفر هم
از همراهان ما لباس رسمی پوشیده از پله ها بالا
رفتیم تمام اطاقها و تالارها بچراغهای برقی روشن
و به سلیقه ای ممتاز آراسته و مزین بود نواب ولیعهد
جلو آمده با همدیگر دست دادیم بعد رفتیم توی اطاق
دیگری که زوجهٔ نواب ولیعهد هم آنجا بودند با زوجهٔ
ولیعهد تعارف کرده بعد دست بدست ایشان داده
ایشیک آقاسی باشی ها از جلو ما و نواب ولیعهد

که سفیدات ورک سیاهی دارد اطاقهای بسیار خوب
تو در توی عالی با مبلهای بسیار خوب داشت نواب
ولیعهد هم آنجا بودند دست داده تعارف کردیم کردسالیز
بوری و بعضی از اعاظم شهر هم بازنهایشان حضور
داشتند قدری توی اطاقها راه رفته وصحبت کرده
بعد آمدیم سر شام تمام اینعمارت پهلو از کل است اطاق
شام هم بسیار خوبی چیده و بکلهای زیا در بغلت
داده بودند بقدر سی نفر سرمیز بودند هر یک در جای خود
نشستیم دست راست من زوجه کردسالیز بوری ودست
چپ زوجه کرد وکان نشسته بودند زوجه کرد
سالیز بوری زنی کوتاه قد و بسیار محترم و پیتیک
دان و عاقل و زیرک است خلاصه شام خورده بعد
آمدیم باطاق دیگر قهوه خوردیم و سیگار کشیدیم و با
یکدیگر صحبت داشتیم بعد پائین آمده سوار کالسکه

شدیم

جلوش باغچه پر از گل دارد محلهٔ باصفائی است خانهٔ ظلم
الدوله خانه خوبیست باغچه پر از گل و اتاقهای خوب
و اسباب های ممتاز دارد عصرانه و میوه جات
خوب حاضر کرده بود قدری میوه خوردیم زن و
دخترهایش را بحضور آورده معرفی کرد سه دختر
دارد دختر کوچکش که شش ساله است خیلی خوشش
صحبت و بامزه است قدری نشسته بعد مراجعت بمنزل
کردیم قدری راحت کرده بعد با این السلطان و سرو
زومند و لف بکالسکه نشسته رفتیم بمنزل (از کدوکان)
مهردار اعلیحضرت پادشاه انگلستان که در آنجا به
صرف شام مهمان بودیم بعضی دیگر از ملتزمین با هم
همراه بودند رسیدیم بمنزل لرد پیاده شدیم خود
با زوجه اش با دم در باستقبال آمده بودند دست
داده رفتیم بالا داخل عمارت شدیم تمام این عمارت
از دیوارها و پله ها از سنگ مرمر ایطالیائی است

پالس آمدیم / اسم پارک بزرگ که متصل به هاید پارک است
کینسینگتن پارک) هست باز در مراجعت همان
طور جمعیت مثل اول ایستاده بودند وقت رفتن نشستیم
از پهلوی کلیسای سنت پل گذشتیم این کلیسا تقدیری
بزرگست که به بزرگی و ارتفاع کوه دوشان تپه طهران
بلکه قطرش از کوه دوشان تپه بیشتر به نظر میآید خلاصه
رسیدیم به منزل با نواب ولیعهد دست داده خداحافظ
کردیم ایشان رفتند و ما آمدیم باطاق خودمان قدری
راحت کرده بعد با این السلطان و ناظم الدوله
توی کالسکه نشسته راندیم برای سفارت خانه ایران
که منزل ناظم الدوله است از هاید پارک (کینسینگتن
پارک) گذشتیم و از خیابان آخر محلات شهر
رفته رسیدیم بخانه میرزا مالکم خان ناظم الدوله منزل
او در محله آخر شهر است اما محله پرکلی است تمام خانها

غریبی برخواست بعد از اتمام خطبه هاقدریکه گذشت
برخواستیم باهمان ترتیب اول بازدرت زوجه اردمر
دردست ما بود وسایرین از عقب از تالار بیرون آمدیم
وباز همان تشریفات و قضات وشراف در جلو ما بودند
به علاوه چهار شیپور هم از جلو ما میزدند آمدیم باطاق ولی
قدری راه رفته قهوه خوردیم وسیگار کشیدیم وبالنوبت
ولی عهد آمدیم بیرون توی کالسکه نشسته راندیم برای
منزل راهی که امروز رفتیم ومراجعت کردیم از انجا قرار است
از عمارت بوکینگام به پارک سنت جمیس و (کوچه
پل مل) که محل جمیع کلوبهای مشهور لندنست واز انجا
بمیدان ترافالگار و کوچه استرند تا بسیتی وکیلد هال
رسیدیم و در مراجعت از کیلد حال به (ان نیکمنت کیب
رود خانه تمز و کوچه نارتمبرلند که محل جهانخانه های بزرگ
است واز انجا به سنت جمیس پارک واز انجا به بوکینگام

قدری که گذشت ما خواستیم برخیزیم و سلامت لرد
سیته و اهالی لندن شربتی بنوشیم شیپوچی شیپور
زد و جارچی جار کشید ما برخواسته نطق مختصری
کردیم و ناظم الدوله ترجمه کرد باز همه دست زدند و پا
بروی تختها کوفتند و نشستیم دوباره جارچی جار زد
و شیپوچی ها شیپور کشیدند نواب ولیعهد برخواسته
خطبهٔ فصیح مفصّل مشروحی در تهنیت و تمجید ما خوانده
و مردم دست زدند و همه بسلامت ما نوشیدند و ما هم
جام شربتی بسلامتی ایشان خوردیم بار دیگر جارچی
جار زد و شیپوچی شیپور کشید گفتند لارد سالیز
بوری صدر اعظم میخواهد خطبه بخواند همه ساکت شدند
لرد سالیز بوری برخواست و از حفظ خطبهٔ غرا مفصّل
مشروحی در پلیتیک مودت آمیز انگلیس با دول خارجه
بیان کرد در خطبهٔ او خیلی مردم شادی کردند و همهمه

سر لرد مربود فریاد کرد که مردم ساکت شوند که لرد مر
میخواهد خطبه بخواند دو نفر شیپورچی از طرف ما و دو نفر
هم از آنطرف برای سکوت مردم شیپور کشیدند مردمی
که بودند تمام دست زده کارد و چنگال ها که در دست داشتند
در روی میز ها زدند بعد همه ساکت شدند و لرد مر برخواسته
خطبه مفصل مشروحی در توصیف ما و اعلیحضرت پادشاه
انگلستان و نواب ولیعهد و پیمان دوستی مابین
دولتین انگلیس و ایران قرائت کرد و مردم همه
دست زدند ما هم برخواسته ما تمام مردم سلامت
اعلیحضرت پادشاه انگلستان جام شربتی خوردیم
و نشستیم قدری که گذشت دوباره شیپورچی ها شیپور
زدند و جارچی جار زده مردم دست زده ساکت شدند
دوباره لرد مر برخواست و مجدداً خطبه مفصلی مخصوصا
در تهنیت ورود ما خواند و باز همه اهل مجلس دست زدند
و ما همه برخواستیم و بسلامتی ملت کردند و نشستیم

جواب با هم اهل مجلس دست میزدند و پا ها بجشه ها و میزها
زدند خطبه ها که تمام شد برخواسته مهمان ترتیب
و تشریفات که آمده بودیم رفتیم برای اطاق نهار
این تالار تالاری بزرگ و جنلی کهنه و قدیم است باید قریب
هزار سال باشد که اینجا را ساخته اند پنجره های تالار را شیشه
کرده بکلیسیا شبیه تر است تا تالار بعضی مجسمه های مرمر
هم در تالار بود رفتیم سر میز نهار جای مخصوص خود مان نشستیم
دست راست ما زوجه لرمر و دست چپ خود آردمر نشسته
بودند هشتصد نفر مدعوین نهار از زن و مرد سر میزها نشسته
بودند یک میز بنود چندین میز پهلوی یکدیگر گذارده و در
سر هر میزی چهل پنجاه نفر نشسته بودند سیصد نفر پیشخدمت
مشغول خدمت بودند که هر وقت راه میرفتند صدای
پای آنها مثل صدای رعد بود دیگر جای خالی در این تالار
نبود یک بالاخانه بود مشرف بر این تالار که موزیک را
در آنجا میزدند خلاصه قدری غذا خورده چارچی که پشت

لرد مر دست داده از جلو می رفتیم و زوجهٔ ولیعهد با نواب
ولیعهد و سایر زنها و شاهزاده خانمها از عقب ما
می آمدند و باین تفصیل وارد تالار شدیم در بالای تالار
چهار پله تالار میرفت و یک جائی بود که مشرف بتالار بود
آنجا یک صندلی برای من گذاشته بودند و چندین
صندلی و نیم تختهای دیگر هم بود که سایرین نشستند
بعد از نشستن ما شرفاء و قضات و نواب روی صندلی
های دیگر نشسته شروع بنوشتن کاغذها نمودند لرد مر
خطبهٔ روی کاغذ نوشته بود از روی صندلی برخواسته
ایستاده قرائت کرده خطبهٔ بسیار مفصل فصیح عزائی
در تهنیت ورود ما بود و طول کشید تا قرائت شد
وقت خواندن خطبه تمامی اهالی مجلس دست میزدند
و بتخته ها و میزها پا می کوفتند بطوریکه صدای رعد
میکرد خطبه که تمام شد لارنسون که سابق در طهران
وزیر مختار بود و حالا پیر شده است خطبهٔ لرد مر را ترجمه
کرد بعد ما هم جوابی در مقابل خطبهٔ لرد مر تقریر کردیم
که باز لارنسون برخواسته جواب ما را ترجمه کرد در این

وشرفا) در انگلیس مخصوصا اینهارا شریف می کوئید به اینکه
ما فارسی کرده باشیم وقضاة واعیان سیتیه با لباسهای
قدیم بنجاوخرقهای قاقم وزلفهای عاریتی که سفید است
ودر روزهای مخصوص که لباس رسمی میپوشند این
زلفهارا بسر میگذارند همه جلو ما افتاده ما را به عمارت
وتالار بزرگی بردند خود لردمر خرقه قاقم بلندی
پوشیده بود که دو سه زرع طول داشت واز عقب او
کشیده میشد وسایر نوّاب وقضات وغیره با تبرزین
وعصاهای طلا در کمال شکوه جلو ما میرفتند تا وارد
یک محوّطه کوچکی شدیم که جلو آن قالیچه کشیده بودند
زوجه لردمر که زن کامله ایست با زن نوّاب ولیعهد وسایر
نسوان معروفه شهر و شاهزاده خانمهای محترم در
آنجا حاضر بودند وضع وقانون اینجا طور ریست که در
این موقع زوجهٔ لردمر مقدّم بر زوجهٔ نوّاب ولیعهد است
چنان که ما هم وقت رفتن از آنجا تا تالار بزرگ با زن

عمارت ماتاخانه سپلکر بکی که ترتیب بیکفرنسنک راست
دو طرف راه سرباز و سوار زیاد با کمال نظم بجهة احترام
ایستاده بودند و در پشت سر آنها جمعیت زیادی
از اهالی شهر از تماشائی و عیزه بودند از در و پنجره
کوچها و هر کجا که ممکن بود آدم بایستد و تماشا کند
آدم ایستاده بود که البته بقدر دویست سیصد هزار
نفر حاضر بودند و تمام دکاکین و اطراف درها را مازکرده
در عوض متاع و اسباب فروش آدم ایستاده و سر قهاتی
زیاد با انواع کلها در پشت دکاکین و اطاقها و کوچها
نصب کرده در کمال زینت و قشنگی همه جا آراسته
بودند طنابهای زیاد از کوچه آویخته و کل بسیار بآنها
بسته بودند که خیلی تماشائی بود و اسم مارا در اطلس
پرده ها با لفظ مبارکباد نوشته بودند با این ترتیب
و تفصیل وارد عمارت سپلکر بکی شدیم (لرد مر) با نواب

که با نکلیس آمدیم بهمین جا آواز میخواند حالا هم بهمان
طور میخواند دیگر (مادام ماریرز) بود که خیلی خوب خواند
گویا هم چه خوطرم میاید که همین ماریرز باشد که چهار
سال قبل شوهرش در بالون نشسته بهوا رفت و دیگر
اثری از او ندیدند و مالبره مفقود گردید خوانندهای
دیگر هم از قبیل (میس آلاروسل) و (مادام لوزدیکا)
وغیره بودند تمام حرکات رقص با ساز موافق بود
در آخر هم اجماعا رقص خوبی کردند از آنجا مراجعت کرده
خوابیدیم (روز چهارشنبه چهارم)
امروز برحسب دعوت (لردمر) بیکلر بیکی شهر بستیه
شهر لندن رفته در آنجا نهار بخوریم در ساعت
دوازده که وقت ظهر بود نواب ولیعهد بمنزل ما آمده
ما را برداشته با هم سوار کالسکه شده با کمال توقیر
و احترام باین تفصیل روانه شدیم اولا از درب

کل زیاد که البته قیمتا بقدر هفت هشت هزار تومان کل
میشد در لژها بود تمام اهل تماشاخانه از معتبرین بودند
آدم غیر معتبر نبود در لژها جائی که مثلا در سابق یک
لیره میدادند و می نشستند امشب ده لیره رسیده بود
تمام تماشاخانه بالکتریسیته روشن بود بسیار
مجلس عالی باشکوهی بود عطر کلها تمام تماشاخانه را
پر کرده بود تمام زنها و مردها که نشسته بودند در
حقیقت غرق کل بودند جلو لژها و دست اندازها مملو
از کل بود و هر خانمی هم یک دسته کل بزرگ در دست داشت
که البته کمتر از دو تومان قیمت نداشت) تماشاخانه
پر بود ساز و آواز خیلی مطبوع خوب بود خوانندها
خیلی خوب خواندند یکی از خوانندهای خوب (مادام
البانی) بود که از اهل امریکا است سفر سابق هم که

می‌پسند و صحبت می‌کنند با گفتگوی پلیتیکی مینمایند
دیگر از میدان (ترافالگار) گذشتیم که میدان وسیعی است
مجسمه نلسون در این میدان در روی پایه مرتفعی نصب است
چون او در جنگ ترافالگار کشته شده و فاتح آنجنگ بوده
مجسمه او را در ساحت میدان هم باسم آنجنگ موسوم
کرده اند از آنجا گذشته وارد تیاتر شدیم در تئاتر بزرگ
مزینی نشستیم نواب ولیعهد و زوجه ایشان و دختر
ها و پسرهایشان و جمعی از شاهزادگان دیگر هم آنجا
بودند تیاتر بسیار عالی مرتفعی است پنج طبقه است
مطلا کاری زیاد دارد امشب تمام بزرگان و نجباء
و اعیان انگلیس آنجا هستند زنها با لباسهای سینه
باز فاخر و انواع زینت و جواهر و مردها با لباس رسمی
در تمام این طبقات نشسته بودند مجلس باشکوهی بود

یکدسته گلی سبز قبر مرحوم پرنس البرت گذاشتیم
چون وقت حرکت راه آهن رسیده بود آمدیم
بکار سوار ترن شده آمدیم تا کار شهر از ترن به
کالسکه نشسته راندیم به عمارت (بوکنیسکام)
در ساعت هشت و نیم بعد از ظهر هم باید به تیاتر
برویم که این تیاتر موسوم به اپرا در دایال دور (کنت
کاودن) است سوار کالسکه شده به تیاتر رفتیم
جمعیت زیاد بود معابر و حیاط ها بهار اچراغان و زینت
کرده بودند و مردم هورا میکشیدند از جلو کلوب
(کنسرواتو) و (الیبرال) گذشتیم که یکی برای دسته
توری و یکی برای ویگ است هر دو دسته در اینجا
جمع میشوند و هر دسته در کلوب جوف دشان مثل
دستوران شام و چای و قهوه دارند و یکدیگر را

سوار ها جلو و عقب ما بودند رسیدیم به مقبره مقبره
بسیار عالی است سنگ سماق و سنگهای دیگر
ساخته اند خرج بنای این مقبره را اعلیحضرت پادشاه
انگلستان از خزانه شخصی خودشان داده دخلی
بدولت و پارلمنت ندارد دختر پادشاه انگلستان
(پرنس الیس) و دختر همین دختر که نوه اعلیحضرت
معظم له باشد نیز در آنجا مدفونند نوه پادشاه سال
قبل بناخوشی کلو درد (دـ نقیریت) مبتلا شده
مادرش بی تابی می کرد و نزدیک او میرفت هرچه منع
کردند ممنوع نشد چون دختر را خیلی دوست می داشت
شخصا پرستاری او را می کرد بعد از مردن دختر خودش هم
مبتلا بدیفتریت شده مرد هر دو را در این مقبره دفن کردند
مجسمه هر دو را هم از مرمر ساخته اند دختر کوچک
پهلوی مادرش حالت حزن انگیزی داشت

ما امین السلطان و بعضی دیگر در سر میز ناهار خوردند
با اعلیحضرت پادشاه انگلستان خیلی صحبت کردیم
پادشاه دو سه نفر نوکر هندی دارند که با لباس
هندی هستند و فارسی میدانند مسلمان بودند
پادشاه انگلستان می گفتند معلم آورده ام زبان
اردو می آموزم بعد از ناهار اعلیحضرت پادشاه انگلستان
دسته گلی بما دادند و از آنجا برخواسته آمدیم باطاق
دیگر قدری باز نشسته صحبت کردیم بعد برخواسته
دست با علیحضرت پادشاه داده مراجعت نمودیم اعلیحضرت
معظم نادم تپه مشایعت کرده آنجا با هم وداع نمودیم
سوار کالسکه شده رفتیم برای مقبرهٔ مرحوم پرنس آلبرت
شوهر اعلیحضرت پادشاه انگلستان پرنس کریستین
پسر نوآب ولیعهد و امین السلطان هم با ما در کالسکه
بودند پارک و میدان زور خیلی بزرگست از پارک گذشتیم

گذشته
بود باطاقی که شانزده سال قبل هم آنجا رفتیم وارد
شدیم و با اعلیحضرت پادشاه انگلیس در رومی نیم
تحتی نشسته قدری صحبت کردیم بعد اعلیحضرت معظمه
چند نفر از اعیان را معرفی کردند ما هم امین السلطان
و بعضی دیگر از وزراء و همراهان خودمان را که در آنجا
حاضر بودند معرفی کردیم نهار حاضر شد رفتیم سر نهار
در همان اطاق که سفر سابق نهار خوردیم نهار حاضر
کرده بودند رفتیم سر میز نشستیم دست چپ ما اعلیحضرت
پادشاه انگلستان نشستند و طرف دست راست
(پرنس کریستیان) بود و دیگر دختر اعلیحضرت
پادشاه انگلستان (پرنس بیاطریس)
و شوهرش (پرنس هانبن برگ) و (پرنس کریستیان)
و دختر او و پسر نوآب و لیعهد و (لودسالیز)
بودند) و زوجه لردسالیز بوری و غیره و وزرا متربین

ویندزور شهریست از قدیم ترین شهرهای انگلیس و
تقریبا مقصد هشتصد سال است که این شهر بنا شده
است سربازهای کارد اعلیحضرت پادشاه انگلستان
با سوارها و افواج طرفین راه صف کشیده بودند اعلیحضرت
پادشاه و دخترهای شان و دام (دنورها) مقصود
از دام رهنمای معتبر مملکت انگلستان هستند که مخصص افتخار
خدمت اعلیحضرت پادشاه انگلستان را می کنند
و ندیم ایشان هستند در پای پله عمارت ویندزور
ایستاده بودند اعلیحضرت معظمه لباس سیاهی پوشیده
و عصای سیاهی در دست گرفته مخصر جواهری هم
بخود زده بودند پیاده شده با ایشان دست داده
تعارف کردیم بعد اعلیحضرت پادشاه انگلستان
دست ما را گرفته از پله ها بالا رفتیم از کالری نگارخانه)
و والان بزرگی که پرده های نقاشی خوب در آنجا

صحبت و فرمایش کردیم بعد مرخص شده رفتند سامی
درزا هم بعد نوشته خواهد شد بعد کالسکه حاضر شد
ما و نواب پرنس و مکنوتر آلبرت که او وارد هم می گوئیم
پسر بزرگ نواب و لیعهد در یک کالسکه نشسته راندیم
برای کاروبند روزانه (هایدپارک) عبور کردیم
بقدری جمعیت بود که حساب نداشت و ما هم متصل با دست
با مردم تعارف میکردیم رسیدیم بکاروانکهای را
آهن خیلی کوچک بودند گویا واگن بزرگ از این خط
عبور نمیکند از تراموه قدری بزرگتر بود سوار واگن شده
راندیم در واگن ما همان شاهزاده پسر نواب و لیعهد
ولارلنون وهین السلطان و ناظم الدوله نشسته بودند
کالسکه خیلی شد میرفت بقدر نیم ساعت یا پشتر راندیم
تا رسیدیم بوینزر قلعه وینزر همان است که در
روزنامه سابق نوشته شده است دیگر لازم نیست بنویسیم

بزرگ رستم پاشا سفیر کبیر عثمانی که مرد باریک کوچک
اندامیست و موهای سفید دارد از منی ارسال بقاحکم
لبنان و شامات بوده و خدمات در آنجا کرده و
معروف شده است یکی از اجزاء رستم پاشا هم پسر
خیرالله افندی است که خیرالله افندی سابقا سفیر
کبیر بود در طهران و در همانجا هم فوت شد با همه سفرا
صحبت و اظهار لطفات شد از جمله سفرا سفیر چین بود
که غیر از زبان چینی هیچ زبانی را نمیداند یکی از انگلیسها
زبان چینی میداند سفیر چین زبان چینی حرف
میزد و آن انگلیسی بانگلیسی ترجمه میکرد دیگر سفیر ژاپون
بود اسامی سفرا را بعد خواهم نوشت بعد از رفتن سفرا
بفاصلهٔ پنج دقیقه (لرد سالزبوری) با دسته وزرای
خودش که کنسرواتر هستند بحضور آمدند (لرد سالز
بوری) مرد تنومندی است وزرا را همه معرفی کرد با همه

۲ وناظم الدوله برای سابقه سفارت

وبپراطریس هندوستان یکساعت قبل از ظهر باید برویم و
نهار را در آنجا باید بخوریم صبح قبل از حرکت هم باید وزرای
مختار بحضور ما بیایند اشیک آقاسی باشی و اشیک آقاسی
های اعلیحضرت پادشاه انگلستان وغیره جلو ما افتاده ما را
بردند بطبقهٔ بالای عمارت در تالاری که همیشه اعلیحضرت
معظم سفرا را می پذیرند و وزرا را بار میدهند در آنجا نشستیم
تالاری خیلی عالی است و مجسمه های مرمر اعلی و زینتهای
زیاد دارد سفرا در تالار بطور دایره ایستاده بودند
اول (مسیو وادینگتن) سفیر کبیر فرانسه معرفی
شد مرد معروفیست و سالها است در لندن بسفارت
اقامت دارد میرزا مالکم خان ناظم الدوله وزیر مختار ما هم
همراه ما بود و مترجمی میکرد بعد از او استال سفیر کبیر
روس معرفی شد که مرد معتبریست و مدتها است در لندن
اقامت دارد بعد از ان که سفراء یکیک معرفی شدند
خود آنها هم جزای خودشان را معرفی کردند از جمله سفرای

ماران نشان داده رفتند این عمارت همان عمارتست که مشار الیه
قبل هم منزل کرده بودیم یک کل خانه بسیار خوبی که سقف
دیوارش تمام از شیشه است پهلوی اطاق ما است انواع و اقسام
کلها در اینجا موجود است و رختکاه خوبی است بعد بلا فاصله
رفتیم بباغی که جلو عمارت واقعست باغ و چمن بسیار
خوب با صفائیست عزیز السلطان هم همراه ما امد آمدیم
تا کنار دریاچه این باغ که دریاچه بسیار بزرگی است و فواره
بسیار بزرگی هم دارد ناوهای باریک دراز روی دریاچه بود
بامجد الدوله و عزیز السلطان و سایرین توی ناوها نشستیم
پاروزنها هم حاضر بودند قدری پاروزدند توی دریاچه
گردش کرده آمدیم برون باز قدری توی باغ و کلکاری
های قشنگ گردش کرده آمدیم باطاق خودمان شبرا
شام خورده خوابیدیم اسم این پسر بزرگ نواب ولیعهد
(پرنس اد وارد) است دوشنبه سوم
امروز باید برویم به ونیز و بعد از ان ملیحضرت پادشاه انگلستان

می آوردند که بالاتر و بهتر از آن نمی شود و این پذیرائی از روی
آزادی و اختیار و برحسب میل خاطر خود ملت بود چنان
که نوّاب ولیعهد هم می گفتند که ما نمی توانیم مردم را این
طور برای پذیرائی مجبور کنیم خودشان به میل خود کردند
خلاصه از جلو صفوف که گذشته از دروازه (بوکینگام)
داخل محوطهٔ عمارت بوکینگام شدیم آنجا هم جمعیت زیادی بود
پای پلّهٔ عمارت که سربازو سوار زیادی در این خانه بیرون
بودند پیاده شده داخل عمارت شدیم زوجه نوّاب ولیعهد
و دخترهای ایشان تا درب پلّه باستقبال آمده بودند
با همه دست داده تعارف کردیم و آمدیم توی اطاق خیلی
صحبت داشتیم یکی از دخترهای نوّاب ولیعهد را که اسمش
(پرنس لوئیز) است و پنج و دو سال دارد برای
(کنت دوفیف) که از اهالی اکس انگلیس است نامزد
کرده اند آن دختر هم در آنجا حاضر بود با او نیز دست تعارف
کردیم بعد نوّاب ولیعهد و زوجه ایشان آمده اطاقها و مبلمان

باجمعی دیگر از معتبرین انگلیس باستقبال آمده بودند باهمه تعارف
کردیم و از والان مصنوعی که از گل وغیره ساخته بودند گذشته
سوار کالسکهای سلطنتی شدیم رسیده بکالسکها نهاری
معتبر و محترم زیادی توی این والان ایستاده بودند که با
همه تعارف کردیم کالسکها تمام کالسکه درباری و سلطنتی
است و همه با اسباب های مجلل و کالسکه چیهای بالباسهای
مزین هستند من با نواب ولیعهد توی یک کالسکه
نشستیم سایرین هم در کالسکهای دیگر نشسته راندیم
سواره کارد مخصوص اعلیحضرت پادشاه انگلستان
بالباسهای ممتاز و سربازهای مخصوص پادشاه
مالباسهای کلی و سوارهای دیگر و افواج دیگر از دو طرف
کوچه صف کشیده و لشیک آقاسی باشی ها و جلودارها
از جلو ما میرفتند و ما از میان صفوف سرباز و سواره
آهسته آهسته می رفتیم طرفین کوچه و بالا و پائین عمارتها
نیز تماما مملو از جمعیت مرد و زن بود و متصل هورا میکشیدند
و تعارف میکردند لحق ملتهای پذیرائی و احترام را بعمل

این بلها انجمعیت مردم سیاه بود و معلوم بود که اینها از اعاظم
و محترمین بشند و همه هورا کشیدند شادی می کردند یک کشتی
تر پیل همراه ما بود یکی هم همانطور از طرف لندن آمد نها همین
که نزدیک شدند بیکدیگر خورده کم مانده بود هر دو غرق شده
حادثه غریبی روی دهد الحمد لله عیبی نکرده سالم از یکدیگر گذشتند
از (کوه نیچ) هم که موزه و مدرسه بحری اینجاست گذشتیم از
قلعه کهنه لندن که تاج و جواهرات سلاطین قدیم انگلیس در
اینجاست و از کلیسای (سن پل) نیز عبور کردیم عمارات
پارلمنت لندن و برج ساعت و بنای عالی آنهم از دور پیدا
نرسیده بمحاذی پارلمنت کشتی ایستاد از کشتی بیرون
آمدیم (دوک دوکامبریج) عموی اعلیحضرت پادشاه
انگلستان و سپهسالار کل قشون انگلیس (پرنس
مانتن برک) داماد اعلیحضرت پادشاه انگلستان
که شاهزاده خوش روی دلربائی است و داماد دیگر اعلی
حضرت معظمه که اسمش (مارکی دلون) است پسر مرحومی
است و امیر آخور اعلیحضرت معظمه که جوان خوش روئی است

رسید در حقیقت (گرد شنت) جزء شهر لندنست
از محاذی (دک) متعدد گذشتیم دک حوضی است که دستی
در کنار دریا ورود خانه برای تعمیر کشتی های بزرگ ساخته اند
اما اصل دک پیدا نبود دکلهای کشتی ها از میان آن میدیدیم
ساعت بساعت دقیقه بدقیقه جمعیت زیادتر می شد
هر جا که ممکن بود آدم بایستد یا بنشیند از پشت بامها
تا پائین مردم ایستاده و از هر روزن و دریچه بود
سرها و دستها بیرون آورده دستمال تکان می دادند
و هورا می کشیدند و شادباش میگفتند همینطور راندیم
تا از یک پل بزرگی گذشتیم رسیدیم به (کیو) یعنی
اینست که میگویند این رودخانه را دیوار بلندی از سنگ
کشیده اند که خیلی محکم و معتبر است و مبالغ گزافی هم
خرج کرده اند تا باینطور رودخانه را منظم نموده اند و در
حقیقت شهر حسابی لندن از آنطرف است ایستگاه دیگر
جمعیت زیادتر شد از پلهای آهنی بسیار بزرگ دو مرتبه
و یک مرتبه و پلهای آجری بزرگ متعدد گذشتیم روی

نیم ساعت که معطل شدیم نواب ولیعهد انگلیس (پرنس
دکال) با کشتی (اوینرغ) که باسم برادر نواب ولیعهد موسوم است
آمدند کشتی مزبور را بکشتی ما متصل کرده نواب ولیعهد آمدند
توی کشتی ما با ایشان دست داده تعارف کردیم ولیعهد همان
صورت و حالتی هستند که در شانزده سال پیش ایشان را دیده
بودیم قدری غریبه تر شده دو پسرهای ولیعهد که اسامی
آنها بعد خواهیم نوشت همراه ایشان بودند صاحبمنصب
واجودان زنادی هم با ایشان آمده بودند ولیعهد همراهان
خودشان را معرفی کردند با آنها تعارف کردیم ما هم ملتزمین
خودمان را معرفی کردیم بعد نواب ولیعهد و سایر همراهان
رفتیم بکشتی ولیعهد کشتی بسیار معتبری است سالن طولانی
باریکی دارد تمام
این سالن را
با گل و پارچهای نفیس مزین داده و میزی چیده بودند
که روی آن انواع خوراکی ها بود یک بالاخانه خوبی
هم داشت که با آنجا نشستیم کشتی را راندند از برای لندن
هرچه میرفتیم رودخانه تنگ تر میشد تا باندازه طبیعی خود

واستحکام این رودخانه ساخته اند ومتصل از قلعه جات شلیک
توپ میکردند اطراف این رودخانه تمام کارخانه جات وعمارات
وآبادیست وکشتی های بادی وبخاری وقایقهای کوچک است
که شل کرد وازدو طرف وی آب بحیره بود وهمه از مرد وزن و
زنهای خوش کل وموج آب بسباب خطر قایقهای کوچک پیر بود
بود که کم مانده بود غرقشوند اما بحمدالله سپهی بکسی نرسید ازکشتی ها
وقایقها کل بکشتی ما می انداختند چون کشتی ما شد آمد ولیعهدی
که برای ورود ولیعهد معیّن کرده بودیم نمیساعت مانده بود
کشتی ما در (کرونزند) توقف کرد تا نواب ولیعهد بیاید
یکنفر روزنامه نویس ثعالش که انگلیسی است از سپاهیان همراه
ما است ومتصل صورت ما وهمراهان ما را بطورهای مختلف میکشید
در یکی از طاقهای بالای کشتی که نشسته بودیم محض گذرانیدن
وقت فرمودیم ثعالش قلم وکاغذش را آورد گرفتیم ودر
یک دقیقه صورت نیمرخ او را کشیدیم بقدری شبیه بود که
اسباب تعجب خود او وتمام فرنگیها شد وهمه تعریف کردند
که باین زودی وخوبی ما صورت او را کشیدیم خلاصه بقدر

چیزی دیگر پیدا نبود الحمدلله از آنجا هم بسلامت گذشتیم دلیش
که دریا را تماشا می کردیم بعضی ماهیهای ریزه دیدیم مثل
حیوانات کوچک فسفر دار که در مازندران ایران بسیار است
و در شب دنبالشان برق میزند این ماهیها هم توی دریا از زیر
موج و کف آب که از زیر چرخ کشتی بیرون می آمد زیر و بالا
می شدند و مثل الکتریسیته در تاریکی شب برق میدادند
خیلی تماشا داشت خلاصه را ندیم هنوز نرسیده بمقابل رو
خانه طمس رکشتی جنگی رزه پوش انگلیس بستقبال ما آمده
بنا کردند بشلیک توپ بمودن و سلام دادن کشتیهای
تجاری و بادبانی زیاد هم که همه از جمعیت مرد و زن بود از
انگلیس تماشای ما آمده بودند متصل هو را می کشیدند و دستمال
تکان می دادند بقدری جمعیت توی کشتی ها زیاد که کم مانده
بود بعضی از کشتی ها غرقشود از سوراخهای زیر کشتی مردم دستشان را
بیرون آورده دستمال تکان می دادند همهمه غریبی بود که
کم کم از طرفین سوحل پیدا شد تا رسیدیم به (کرونشتاد)
که رودخانه طمس است اینجا قلعه جات نظامی متعدد هم برای حفظ

که علة حالت این کشتی با کشتی های دیگر با دست و دو بیرق
و علامات متصل بطور تلگراف که مرس نیز نند مکالمات مفصّل
طولانی مینمایند که همه چیز بخوبی معلوم و مفهوم میشود دست
خودشان را از این طرف با آنطرف بطورهای عجیب
حرکت و تکان میدهند چنان که از کشتی سواری ما باکشتی
ازبرن) که بعضی از ملتزمین ما سوار بودند بخوبی حرف میزدند
خلاصه تفصیل این کشتی زیاد است که اگر بخواهم همه را بنویسم
مفصّل میشود همینطور کاهی دریا بالا و کاهی در پائین کشتی گردش
میکردیم و کشتی های کوچک و بزرگ بخاری و بادبانی که دور
در اطراف این کشتی از دور و نزدیک زیاد بود تماشا می کردیم
کشتی هم خوب میرفت دریا هم در نهایت آرامی و ملایمت
بود چنان که خود کاپتان هم اقرار داشت که سی سال است
در یارا باین آرامی و ملایمت ندیده ایم همینطور که میرفتیم رسیدیم
بوسط دریا که در آنجا دو کشتی خیلی بزرگ در دست راست و چپ
راه کشتی ما یکی در دو سال قبل و یکی دیگر سه سال پیش از این
غرق شده بودند و سوای دکلهای و لیسمانهای آن ها

خطر بزرگ عمدهٔ که درین دریای شمالی ورود خانهای یخ است
است که اینجا ها را مه زیاد میگیرد و حرکت کشتیهای کوچک
و بزرگ از بسکه زیاد است و مثل بازار متصل در آمد و رفت
هستند همینکه هوا را مه گرفت دیگر چشم چشم را نمی بیند و سب
میشود که دو کشتی بهم خورده غرق میشود برای رفع این خطر تازه
اختراعی در تمام کشتی ها کرده اند که در این کشتی هم هست
یکی شیپوری است که صدای مهیب و عرنیب دارد و در وقت
مه این شیپور را محض اخبار متصل می زنند که دو کشتی بهم نخورند
خوانستیم بشنویم صدای شیپور را بشنویم ابتدا بخاری بلوله های
شیپور داده بعد برحسب قاعده و رسمی که دارند در لوله را باز
کردند یک صدای عرنیب عجیبی بیرون آمد که بگوش خیلی
زحمت میداد و نتوانستیم در آنجا بایستیم این شیپور را در وقت مه
متصل میزنند و معلوم مینیت که اهل سفاین بیچاره ها چه حالت
از شنیدن این صدا بهم میرسانند الحمدلله که در این دو روز
هیچ هوا مه نبود و ما این صدا را نشنیدیم یکچیز غریب دیگر هم است

یک کازانبر بود دست گرفتیم بفاصله دو وجب ماندہ باآهن ربا
قوهٔ جاذبهٔ مقناطیسی آهنرا ازدست من کشیدہ وبماشین
چسپید بطوری که مابنهایت زور آهن را از آهن ربا کنده نمیشد
خیلی آهن ربای عرضی بود بعد از آنجا بالا آمده قدری در سطح کشتی
گردش کرده آمدیم پائین در ساعت نه و نیم بعد از نصف شب
که دو ساعت و نیم بظهر مانده بود لنگر کشتی را کشیده بطرف
انگلیس حرکت کردیم طول و عرض این کشتی از انبقرار است
یکصد و شصت قدم طول دارد هیجده قدم عرض آلات و اشیاء
غریب و عجیب در این کشتی دیده شد در حقیقت این کشتی
عمارت بحری اعلیحضرت پادشاه انگلیس است که همان طور که
در خشکی عمارت دارند توی دریا هم یکدست عمارت دارند
که دارای همه چیز از اسباب و عملجات و حکیم و نوکرها و خدمهٔ
متعدد داشت و اینها همیشه در همین کشتی منزل دارند صاحب
منصب و امیرال این کشتی هم معتبر تر از دیگران هستند

خداوند را بجای آوردیم خلاصه صبح برخواسته رخت پوشیدیم
وقدری در کشتی گردش کردیم ابتدا از یک دالان باریک
طولانی که نشسته رفتیم بآنطرف کشتی که جای فرنگیها و
بعضی از ملتزمین خودمان است و درحقیقت یکدستگاه
دیگریست یکدو اطاق را تماشا کرده بعد از پله ها بالا رفته
بعرشه کشتی رفتیم و در اطاقهای عرشه که جای کاپیتانهای کشتی است
قدری نشسته باکاپیتانها صحبت و فرمایش کردیم و دورین
باطراف انداخته بعضی کشتیهای کوچک و بزرگ که از
دور و نزدیک پیدا بود تماشا نمودیم بعد از عرشه
پائین آمده یک پله چرخی بود که میرفت بسر اسباب و
ماشین هم برای روشنی چراغهای الکتریسیته این
کشتی در آنجا دیدیم تمام قوهٔ چراغهای برقی کشتی از همین
یک ماشین داده میشود و برای دانستن اندازه و حد قوهٔ
برقیه یک آهن ربائی دار ویکپارچه آهن بزرگ که مثل

پله‌های بخار کشتی بود یک بسته
ماشین حرکت کشتی از این پله پائین رفته آمدند

(دوشنبه دوم) ساعت هفت از نصف
شب گذشته از خواب برخواستم الحمدلله احوالم بهتر بود
معلوم شد انچه که دیشب کشتی لنگر انداخته وسط دریاست
هیچ دخلی بمقابل رودخانه طمیس ندارد و از سه ساعت و نیم
از نصف شب گذشته الی حال این جا لنگر انداخته و از حالا تا دو
ساعت دیگر هم همین جا خواهد ماند وجهه توقف در اینجا اینست
که چون نواب ولیعهد انگلیس باید در ساعت معین باستقبال
ما بیایند و چند کشتی جنگی انگلیس نیز برای تشریفات ما جلو آمده
سلام نظامی داده شلیک توپ کنند اگر شب میرسیدیم
این تشریفات بعمل نمیآمد یکجهه عمدهٔ دیگر هم اینست که اینجا ها را
غالبا مه غلیظ می گیرد و اغلب در هوای مه دو کشتی با هم
تصادف میکنند و کشتی های بزرگ و کوچک زیاد هم
متصل درین دریا در حرکت می باشند با بودن مه خیلی باید
واستادی باید حرکت کنند والّا اسباب خطر و حرکت
خیلی مشکل است الحمدلله امروز هوا در نهایت خوبی و آرامی
وصاف و بی مه بود و دریا مثل حوض بی موج و آرام خیلی شکر

2. Extract from "The Shah's Third Journey to Europe."

خانه خراب شده بود در تمام شهر جارچی فرستاد که هر کس که این سطر
اوّل را نوشته باشد بیاید و جواب خود را بشنود اما کسی از ترس جان
پا از خانه بیرون نمیگذاشت - روز دوم باز جارچی فرستاد که اگر آن
کس خود امروز حاضر شود تقصیرش عفو خواهد شد والّا بسزای
عمل کردار خواهد آمد - ناچار آن نویسنده آمد و گفت که من
نوشته‌ام هرچه میخواهی بکن حاکم گفت که من ظالم نیستم بلکه صورت
شامت کناهان شما هستم که بانتقام آنها بر شما آمده‌ام

حاصل مطلب - ابیات -

بقومی که نیکی پسند خدای دهد حاکم عادل نیک رای
چو خواهد که ویران کند عالمی نهد مالک در پنجه ظالمی

روی براه صاد و میخ را همانجا بگذاشت تا هر مسافر یکه در آنجا وارد
شود مال خود را بآن میخ ببندد و آسایش کرده و این عمل موجب ثواب
و فائده عام باشد - چون چندی بر این بگذشت شخصی پیاده از
شدت تشنگی بطرف چاه میرفت ناگاه پایش بآن میخ برخورد و راست
بر پیشانی او المحال آن میخ را بر کند تا دیگری با این بلا گرفتار نشود -
بزرگان از سالکان آن طریق بر این حال وقوف یافته گفتند هر دو
هنر بوده است اگرچه عملشان صد یک دیگر باشد - حاصل المطلب
بنای هر کار بر نیت است که اول این نیت نفع عامه در سر داشت و
دوم این نیت دفع ضرر نموده و ثواب هر دو از درگاه مخالق بیچون یابد

حکایت سی و چهارم

حاکمی بود ظالم - دل رعایا از تعدی او در جوش و لب مردم از ستم
او در خروش - شخصی وقت شب از خانهٔ او بگذشت - و بر دیوار
خانه اش نوشت که - خانهٔ ظالم خراب شود - صبح چون حاکم این
قسم نوشته دید خود هم سطری بر زیر آن نوشت که خانهٔ ظالم خراب
شود - و حکم کرد تا خانه های مردم را خراب کنند بعد از آنکه هزارها

تو مشروط ساخته و پیوسته منتظر هلاک تو میباشد پادشاه از این
معنی در غضب شده خواست که خون وزیر را بریزد اما دست عقل
دوربین مانع آمد روزی در خلوت با وزیر گفت که چرا کفش طلب
خود را بر سر من مشروط میکنی - وکسب ضرر فاحش را بامن بدخواهی خود
اختیار کرده وزیر گفت قربانت گردم نه چنانست بلکه بقای عمر و
دولت پادشاه را در پیمعامله میخواهم زیرا که تمام رعیت شب و روز
در دعای بقای تو مشغول اند و درازی عمر پادشاه را با دل و جان
میخواهند پادشاه را این سخن خوش آمده خلعت و نعمتش بخشید
و مسرور را بسیار ستایند - **حاصل مطلب** - دعای خیر
فقیران و بیچارگان در حق پادشاهان و دولتمندان سبب زیادتی
عمر و دولت است و عمل نیک باعث برکت در
دنیا و آخرت

حکایت سی و سوم

مسافری در اثناء راه بر سر چاهی رسید مبنی از چوب درست کرده
بر زمین کوفت و اسب خود را بآن میخ بسته باکل و شرب مشغول
گشت - بعد از آنکه از خوردن طعام فارغ شد بر اسب سوار شده

که در اندک زمان زلزله پدید آمد و از دامن کوه تا قلعه با آنچنان صدمه
رسید که چند تن بروج قلعه بیفتاد - و آن کوه تا کمر در زمین فرو رفت
فی الحال بملک اطلاع دادند انصاف انجواست و گفت که این جواب پیغام
شماست که دعای صد نفر قلعه کوهی را از پا در آورد - و عمرش را کوتاه ساخت
پس پادشاه ظالم که بیقین هزاران هزار خلق مظلوم گرفتار باشد چگونه
عمر او دراز می یابد - و در ملک ساکن آزاری بیدار است و این دو برای
درازی عمر کافیست - **حاصل مطلب** - بر رعیت ظلم کردن
بنیاد عمر و دولت خود کندن است - **بیت** -

پادشاهی که طرح ظلم فکند　　پای دیوار ملک خویش بکند

حکایت سی و دوم

در زمان پیشین پادشاهی بود عادل - وزیری داشت صاحب فضل
و احسان بیقرای رعیت بدون نفع فرض میداد و وعدهٔ ادای آن
باین شرط مینمود که چون پادشاه از این جهان در گذرد آنوقت هر کس
فرض خود را واگذارد - یکی از ساعیان تمام پادشاه را از این راز مطلع
ساخت که این وزیر بد خواه دشمن زیرا که وعدهٔ گرفتن لطف خود را برای

کرد راه بالا رفتن را از هر چهار جانب بشکنند که جانور وحشی هم نتواند
بالا رود - **حاصل مطلب** - چون عدالت ظاهری سبب
زندگی نام و سالم ماندن اعضا از پوسیده شدن باشد - پس عدالت
باطنی و دادگری حقیقی که عبارت از اعتدال هر امر و طریق معرفت الهی است
بطریق اولی باعث حیات ابدی پادشاهی سرمدی خواهد بود

حکایت سی و یکم

یکی از سلاطین ترکستان ایلچی دانا را با صد سوار شجاع در ملک هند
پیش ملک اجمیر فرستاد و پیغام داد که شنیده ام در ملک هند و ستان
نباتی پیدا می شود که از خوردن آن درازی عمر حاصل می آید اگر قندی
از آن ارسال دارند بعید از دوستی نیست - ملک اجمیر ایلچی را با همراهان
در جائی حبس کرد و گفت که هر گاه این کوه بزرگ و قلعه محکم که پیش روی
شماست بیفتد آنوقت با جواب پیغام اجازت انصراف بشما خواهم
داد - آنها در تشویش افتادند که این قلعه که بر کوه بنا شده است
تا چند مدت از پا در آید - در این انتظار عمرها بآخر خواهد رسید
پس هر کدام صبح و شام بدعای خراب شدن قلعه مشغول شدند

حکایت سی ام

روزی در حضور مأمون الرشید ذکر عدالت انوشیروان را میکردند
گفت بدخمهٔ او خواهم رفت - چون باصطخر فارس رسید بر سر کوهی
که مقبرهٔ انوشیروان بود با چند نفر بالا رفت شخصی را دید بالای تخت
مرصع نشسته - اما لباس او تماماً پوسیده شده حکم کرد تا لباس
دیگر باو پوشانیدند - در دست او سه انگشتر یافتند بر یکی نوشته بود
که با دوست و دشمن لطف و مدارا باید کرد - و بر دوم همین رقم کرده
بیشاورث کاری نباید نمود و بر سوم همین نقش ساخته که بر داده خدا افتاد
باید و رنه بدو زیر آن تخت صفحهٔ از طلا یافتند که - منجمین بر آن کنده
بودند که بعد از دویست سال یکی از پادشاهان اسلام بزیارت من
خواهد آمد و آن زمان ما طاقت ضیافت و مهمانداری او را نخواهیم داشت
لهذا در فلان کوشهٔ این عمارت عقب تخت گنجی بیقیاس برای نثار بهای
مهمان و ضیافت او مخزون و مدفون ساخته ایم باید که آنرا قبول نماید
و بعد از آن راه آمدن اینمقام را مسدود فرماید - میگویند که خلیفه
مأمون الرشید آن گنج بیکران را برداشت و پائین کوه آمده حکم نمود

بقتل رساند و بی ایمان شود - اکنون بسبب کشته شدن ایمانش
بسلامت ماند و پدرش از مقتول شدن محفوظ - و این دیوار
خرابه که فریب با فتادن بود زیرش گنجی است که نصیب فلان یتیم
میباشد - حال تعمیرش کردم که تا چند سال قائم باشد و چون آن
طفل یتیم بزرگ شود بایجانب برسد و پیش او دیوار بیفتد - پس وی
مال خود را خواهد یافت موسی ع از این کیفیات فوائد اخذ نمودند
و بخانهٔ خود مراجعت کردند - **حاصل مطلب** - همهٔ
کارهای حضرت آفریدگار موافق حکمت ازلی و برای اهل عالم سبب
بهترین و مصلحت بکوترین میباشد اگرچه در ابتدا آن کار بنظر مردم
گریه و زشت نماید - اما پیش او تعالی عین صلاح و انجام آن بسیار
خوب است زیرا ممکن است امری بنظر ما خوب نماید و آخر آن بد
باشد یا آنکه چیزی در چشم آدمی زشت نماید و عاقبت آن نیک شود

فرد

رضا بداده بده و ز جبین گره بگشا
که بر من و تو در اختیار نگشادند

مثل نقش کردن چه معنی دارد - خضر ع جواب داد که من اوّل با شما شرط کرده ام که از کارهای من نباید پرسید و باید که صبر نمائید - حضرت موسی ع گفتند که اگر بعد از بن بپرسم دیگر نگذار که من همراه تو باشم - چون پیش رفتند نزدیک شهری رسیدند - و در خرابهٔ فرود آمدند و تمام روز را بکار گل مشغول مانده دیواری از آن ویرانه را که نزدیک بافتادن بود تعمیر کردند - و شام همچنان در آنجا بسر بردند حضرت موسی ع فرمودند که اگر مزد دوری شخصی میکردی البتّه پول خوراک بهم میرسید و اینجا عبث تمام روز زحمت شدید کشیدی و هیچ فایدهٔ بر آن مترتّب نشد - خضر ع گفت که حالا مفارقت میان من و شما امّا باعث آن کارهائی که کردم این است که در کنار دریا پادشاه ظالمی بود که کشتی غریبان را بغصب میگرفت - و آن کشتی که تخته اش را بشکستم مال ضعیفی است که معیشت او از کرایهٔ روزینهٔ آن کشتی میگذرد - اگر در دست ظالم می افتاد آن ضعیف بیچاره از کرسنگی هلاک میشد و الحال بسبب شکسته شدن تخته ملاّحان آن ظالم مزاحم و متعرّض نخواهند شد - و در کنار دریا آن جوان را باین سبب کشتم که پدرش مردی صالح از دوستان خدا است قریب بود که آن جوان پدر خود را

بدی بدی زیرا که دیشب بنا بود زخم پنزه بر پهلوی تو رسد - اما
از برکت عبادت بیک نوک خاری از تو دفع شد - ومقدر بود که
خزانهٔ بیکران بدست آن دیگری بیفتد - لکن از شامت معصیت
بیک کیسهٔ پول عوض گشت - **حاصل مطلب** - عبادت
موجب دفع بلا و رفع عذاب دارین است ومعصیت باعث تنگی رزق
وخسارت کونین

حکایت بیست و نهم

روزی موسی علیه السلام بر لب دریا پیش خواجهٔ خضر ع آمدند
وگفتند که چندی میخواهم همراه تو باشم خضر گفت که از کارهای
من نباید پرسید و نباید که چون وچرا کنید - الغرض هر دو بر کشتی
سوار شدند - چون بوسط دریا رسیدند خضر ع تیشهٔ بیرون
آورد و تختهٔ را از آن کشتی بشکست موسی ع فرمودند که چرا در پی
غرق کردن کشتی افتادی - خضر گفت عهد را نگاهدارید و خاموش
باشید - چون بآن کناره رسیدند جوانی زیبا روی از پیش آمد
خضر ع او را بیک ضرب شمشیر هلاک کرد موسی ع فرمودند که ناحق

حکایت بیست و هشتم

دو نفر از خانه در وقت شب بیرون شدند - یکی برای گذاردن عبادت و دیگری برای مرتکب شدن معصیت - چون صبح شد اوّلین در خانه بیمار بیفتاد - و آن یکی دیگر بعیادتش رفته پرسید که چه حال داری گفت - از لب دریا بعد از عبادت و بندگی بخانه مراجعت نمودم در اثنای راه خاری در پای من فرو رفت بقسمیکه از زخم آن بیمار افتادم آن دیگر گفت که ثمرهٔ نیکی بد بست چرا بعبادت رفتی کیچنین بیمار شدی من دیشب را بچند گناه مشغول شدم وقت مراجعت در نصف شب از بازار گذر کردم صرّافی کیسهٔ پول سفید و سیاه بیرون دکّان گذاشته و دکّان را بسته بخانهٔ خودش رفته بود و آن کیسه را دراهما نجا واگذارده - من آن پول بی رنج را بردوش کشیده بخانهٔ خود آوردم - اگر همراه من در پئ معاصی می آمدی البتّه نصیبی از بن پول بتو میرسید - مرد عابد از بن حرف تعجّب کرده پیش یکی از دانایان آن زمان رفت و درد دل خودش را بیان نمود دانا پس از تأمّل بسیار سر برآورد و گفت که ثمرهٔ نیکی نیکی است و نتیجهٔ

حکایت بیست و هفتم

شخصی در خواب خود را در دوزخ دید - چونکه از سنگوکاران بود چیزی از آتش وغیره در نظرش نیامد پرسید که این چه مکانست گفتند دوزخ گفت چرا اینجا آتش سوزان و مار و عقرب نمی بینم گفتند هر کس که در اینجا برای سکونت می آید از دنیا هزاران مار و عقرب و شعله های آتش همراه کناهان اوست همراه خود می آورد و موافق عهد الست خویش در آن می سوزد و عملهای بد او چون مار و عقرب او را عذاب میکنند و میگویند که تو از دنیا ما را همراه آوردهٔ حال سزایت این است باید بکشی - الغرض چون از خواب بیدار شد با دوستان خود در میان نهاد که چنین و چنان در خواب خویش دیده ام - یکی از حاضرین گفت که من این قسم کناهان بسیار کرده ام چگونه از عذاب آخرت خلاص خواهم یافت دیگری گفت که از توبه کناهان را باید دور کرد - و از اعمال حسنه خرمن کلهای ثواب باید اندوخت - **حاصل مطلب**

قطرهٔ اشک که از خوف خدا از چشم فرو ریزد برای خاموش ساختن آتش دوزخ کافی خواهد بود

وچاق خدمتش را معقول بجا آورد و هر دو دست او را بر کتف بسته
بعد از آن رو بفقیه کرد و گفت از کدام مسئله و دلیل ملک غیر را بر
خود حلال ساختی و حال آنکه مثل این درویش محتاج نیستی که حقی
بر ملک من داشته باشی اینرا بگفت و باور در آویخت فقیه فریاد بر آورد
که اگر از اول لمکِ بقّال و سرباز را مبکردیم کار باینجا نمی کشید درویش
بجال اینکه با او کار نخواهد داشت متحمل گفتار فقیه نشد تا آنکه فقیه را
نیز بریسمان محکم بسته روبسوی درویش آورد و گفت که اکنون از کثرت
رجوع بوحدت نمودم تا قیمت این سه وه ها ادا نشود برای هیچکدام از
شما خلاصی ممکن نیست صوفی بیچاره خرقه و عمامه رهن گذاشته
رهائی یافت و آن سه نفر دیگر نیز قیمت واجبی ادا کرده خلاص شدند

حاصل مطلب - هرگاه دو دل نفاق از گفتار مدّعی در
دماغ یاران پیچد هر کدام در بلائی گرفتار خواهند شد - پس هرگز
بر گفتهٔ دشمن اعتبار نباید کرد و رشتهٔ اتفاق را نباید برید که باعث
هزاران فساد خواهد بود

حکایت بیست و ششم

در باغی چهار نفر بطریق تفرّج در آمدند یکی صوفی دوم فقیه سوم سرباز چهارم بقّال چون میوه های تر و تازه دیدند و باغبان را خواب یافتند دست تاراج کشاده بی محابا و بی باکانه در و بر انگور باغ مشغول شدند میوه های شیرین رسیده را میخوردند و ترش و نارس را در سرزها و خبابانها میانداختند در این اثنا باغبان بیدار گشت و آن حالت را بدید - چون نمیتوانست که با هر چهار نفر مقاومت نماید گفت - که من مرید صوفی و شاگرد فقیه و رعیت سرباز هستم آنها هر چه کرده اند بجاست - امّا بقّال بیمروت چرا در باغ من دست تعدّی دراز کرده است هیچ فرضی از او بر ذمّهٔ من نیست اینرا بگفت و بقّال را بیحد با فرو کوفت یاران از معاونت او خاموش ماندند تا آنکه دست و پایش را بسته در گوشهٔ بینداخت پس متوجّهٔ سرباز شد و گفت که در و پیش مرشد من است و فقیه استاد من امّا این سرباز بیچاره را چه جرأت که بی اذن من میوه چند بند در یک حدیقه مالیات شاهی از من طلب ندارد اینرا بگفت و با چوب

وکنجشک درازعمر گفت که - بازبیچهٔ ظلم وخونریزی کمتر زندگانی میکند
وکنجشک بسبب کم آزاری بیشتر زیست میخواهد انوشیروان هرمز را
بمکان مملکت خود فرمانداد که - خون کسی بی اطلاع من نریزید ودر
بارگاه خود زنگ بر نجی آویخت وسر زنجیرش را در بازار دست تا هر مظلوم
بواسطهٔ اهل دربار زنجیر را بجنبانند وشاه اورا طلبداشته بتفحص
تفحص خویش بدادرسی می پرداخت - روزی خری که پشت آن زخم
بود کردنش را بان زنجیر مالید فی الحال بمجرد شنیدن صدای زنگ
سرهنگان آمدند وآن خر را پیش پادشاه بردند وصاحبش را پیدا کردند
پادشاه فرمود که در وقتی که این خر جوان وتنومند بود بر پشتش بارها
نهادی وکارها کردی حالا که پشت ریش شده است از کاه وآب
او هم دست کشیدهٔ از آنسبب این بیچاره بر تو فریاد کرده است آنرا
ببر ودر این هنگام ناتوانی در خانهٔ خود نگاهدار وتادم زیست آب
وکاه از آن دریغ مدار - بیت - چو بذل تو کردم جوانی خویش
بهنگام پیری مرا نم زپیش - حاصل مطلب - برهر ذیحیات
نظر رحمت باید داشت وحق کسی را فراموش نباید ساخت

جهاز میخواهم پدر عروس جواب میدهد که اکنون جهاز خراب حاضر است من بعد اگر پادشاه اینزمان بر همین منوال بشکار مشغول بوده از عدالت و ملک دانی چشم پوشی کند نه جهاز خراب ملکه هشتاد خراب بدامادخود ارزانی خواهم داشت - بیت -

کر ملک این باشد و این روزگار زین ده ویران دِهَمش صد هزار

- انوشیروان از شنیدن این سخن متأثر گشته بقصر خود پش مراجعت نمود و بنیاد عدالت و انصاف را چنان محکم کرد که نامش تا قیامت برقرار ماند - فرد - زنده است نام فرّخ نوشیروان بعدل -

گرچه بسی گذشت که نوشیروان نماند - حاصل مطلب -

عاقل آنست که از هر کلام پند گیرد و اثر از آن بدل رساند - قطعه

نکوبند از سر باز یچه حرف کزان پندی نگیرد صاحب هوش

وگر صد باب حکمت پیش نادان بخوانند آیدش باز یچه در گوش

حکایت بیست و پنجم

آورده اند که انوشیروان عادل از یکی از حکما پرسید که چرا باز کم آید

خیالهائکاه میداشت - **حاصل مطلب** - برهر انسان
لازم است که همواره نیت خودرا از خطا و خیال خودپیرا از بطلان
نگاهدارد و در هر کار خود نظر انصاف بکارد تا نیکی و بدی بروی
روشن و هویدا شود

حکایت بیست و چهارم

روزی انوشیروان کسری برای شکار در بیابانی رفت و در آنزمان
بسبب عنفوان جوانی از سپاه و شکار بعد الملک و ملک رانی کمتر
می پرداخت دید که دو کروه بوم بر دو جانب دشت صف کشیده اند
واز هر کروه بومی برامده با همدیگر بمباحثه و مناظره میپردازند -
انوشیروان از معاینهٔ این حال فکر بن حیرت کشته بوزیر اعظم خود
بوزرجمهر گفت - که تو حکیم کاملی واز حالت و کیفیت حیوانات
واقفی آیا میدانی که این بومان از دو جانب چرا جمع شده اند و
باهم چه نزاعی دارند - بوزرجمهر عرض کرد قربانت شوم اینها
باهم مجلس عروسی دارند پدر داماد میکوید که چهل خرابه دو عوض

حکایت بیست و سوم

روزی یکی از ملوک هند بر اسپی باد پا سوار شده بشکار میرفت در اثنای راه نظرش بر دختر بقالی افتاد که در حسن و جمال در حد کمال بود بمجرد یک نگاه جان کاه طائر دلش اسیر دام آن مشکین موی گردید چونکه خود شکار آن آهوی لمتاز شده بود عزم شکار دانرک کفته باپوان خویش مراجعت نمود و ارکان دولت و دانایان مملکت را طلبیده صورت حال را با ایشان در میان نهاد و کفت که برای کفارهٔ آن میخواهم خود را در آتش سوزان زنده بسوزانم دانایان دولت کفتند که اکر چنین است - پس عدم نواز وجود بهتر میباشد تا رعیت از آفت بد نظری تو در امان باشند - فی الحال آتش بسیار روشن کردند و ملک مستعد شد که خود را در آن آتش بیندازد - ارکان دولت دست او را کرفتند و کفتند که - برای شبدیل نیت و تخیل باطل این قدر سزا کافی است که بر سوزانیدن خویش مستعد شدی — بعد ازان ملک مذکور مبلغی از حد افزون در عوض سلامتی جان خود بر محتاجان تصدق نمود و پیوسته نیت خود را از اینکونه

حکایت بیست و دوّم

شخصی در راه بسقراط برخورد و پرسید که خانهٔ سقراط کجاست
او نشان داد که در فلان محلّه میباشد - چون آن شخص در آنجا رفت
و خانهٔ سقراط را بیافت گفتند که بیرون رفته است آنشخص با انتظار
بنشست چون سقراط باز آمد معلوم شد که همان سقراط بوده است
که در راه با او برخورده آنشخص اعتراض کرد که تو سقراط بودی چرا نگفتی
- جواب داد که تو از خانهٔ سقراط پرسیدی و من مطابق سؤال تو جواب
دادم - آن شخص گفت که من از تو سؤالی دارم که چرا همیشه بعزلت
و تنهائی میگذرانی - سقراط جواب داد که در تنهائی حواس ظاهره
و باطنی اخلال میابد و قوّهٔ درّاکه صیقل می پذیرد و غیر از این منافع
تنهائی بسیار است اگر تو بدانی از خود هم بگریزی - **حاصل**
مطلب - باید هر کس بقدر سؤال جواب دهد و اگر نداند
از دیگری که از وی داناتر باشد بپرسد - **فرد** -

تا نپنداری که سخن عین صوابست باید که بگفتن دهنت ازهم نگشائی

همانی کو که در این ساعت حضرت آفریدگار چه میکنند درویش
گفت که سائل بدرجهٔ ادنی و مجیب برتبهٔ اعلی میباید باشد اگر
من بجاه و جلال بر تخت نشینم و خلعت شاهی در برکنم و تو چون
من لباس قلندر رانه بردوش کرفته پیش من سؤال خود را عرض
نمائی البته بجواب شافی و کافی ترا کامران خواهم ساخت پادشاه
فی الحال از تخت فرود آمد و خلعت شاهی و تخت و تاج بدرویش
محتاج سپرد و خود با دلق حاکستری بخدمت ادب ایستاد و سؤال
خود را اعاده نمود درویش گفت که بخونریزی بیشمار و زحمت بسیار
این تخت و تاجرا بر تو قرار داد و بی رغبت من مرا طلب داشته باین
درجهٔ رفیع که تو می بینی رسانید اگر حالا حکم کنم گردنت را بزنند چه عذر
خواهی آورد و چه خواهی کرد - پادشاه از گفتهٔ خود خجل شد و دست
و پای درویش را بوسه داد و از جسارت خویش توبه کرد - **حاصل**
مطلب - هر کاری که از انسان سر میزند بنظر اول از جانب خدا
که بحکم او جل جلاله برگ درخت حرکت نمیکند - اما بنظر ثانی از
انسان میباشد که برحسب ظاهر فاعل اوست

حکایت بیستم

آورده اند که روزی عثمان ابن عفان یکی از غلامان خود را مرتکب
گناهی دید - بخادمی فرمود تا اورا بزار براند - چون خادم تازیانه
کشید آن غلام آه سرد از دل برآورد از استماع آن تاثیری در دل عثمان
پیدا شد و گفت - ترا بنام خدا بخشیدم و آزاد کردم تا مالک من
نیز در روز رستخیز مرا ببامرزد و از آتش آزاد کند - زیرا عذاب امروز
بنهایت سخت تر از عقوبت این جهانست - **حاصل مطلب**
رحم دلی علامت بخشنایندست و سنگدلی نشان دوزخیان —

بیت

تو هم بر دردی هستی امیدوار پس امید بر در نشینان برآر

حکایت بیست و یکم

درویشی خواجه نام در خراسان بزهد و تقوی و خداشناسی
مشهور بود پادشاه آن عصر در طلبیده پرسید که تو از عارفان

درخشان وبیخ گیاهان بسر میبرد - روزی برکنار موضعی چشمهٔ آب شیرین
یافت که بر آمیختن گِل ولای منغص ومکدر شده بود - مرد بدوی قدری
از آن آب بخورد وچون در همهٔ عمر غیر از آب شور نچشیده بود آنرا چشمهٔ
آب حیات تصور کرده مشکی از آن پُر نمود وبرای خلیفهٔ بغداد که در آن
نزدیکی بشکار آمده بود بطریق نذر پیش آورد وبتعریف وتوصیف آن مبالغهٔ
بسیار نمود - خلیفه دانست که حال چیست - فرمود تا مشک آب از و
بستانند وصرهٔ هزار درهم بوی انعام دهند تا خسته خاطر ومأیوس
نرود - وذکر میکنند که خلیفه آدم همراه او کرد تا وبرا از همان راهی که
آمده بود برگرداند مبادا دجله را بیابند وبخجل شود - **حاصل مطلب**
کسی را مأیوس ونا امید گردانیدن بدترین افعال مردم آزار ست و
پاس خاطر هر فقیر وبیچاره نگاهداشتن موجب هزاران بنکنامی وبنکوکاری

بیت

دل شکستن بدترین جرمهاست زانکه دل منظور انظار خداست

حکایت هجدهم

حضرت سلیمان علی نبینا و علیه السلام که پادشاه جن و انس و سایر مخلوقات بود خواست که تمام مخلوقات را ضیافت نماید - هزار هزار انبار خوردنی و ماکولات بر لب دریا گرد آورد - ناگاه جوانی از دریا سر بر آورد و گفت که امروز مهمان تو ام - پس تمام خورد بنها را از خام و پخته فرو برد و باز فریاد میکرد که هنوز نیم سیر نشده ام - حضرت سلیمان بر عجز خود اعتراف نمود که یک جوان را شکم سیر نتوانستم خوراند پس بقیه مخلوقات چه رسد - **حاصل مطلب** - قدرت الهی از عقل انسان ضعیف برتر است و در اینمقام بی اعتراف عجز چاره نیست

بیت

ضعیفان به بذل تو هر گز قوی نگردند ترسم تو لاغر شوی

حکایت نوزدهم

یکی از اعراب بادیه نشین پیوسته آب شوری چشید و زندگی بیرنگ

Reading Lessons.

1. From the "Ṣad Ḥikâyat".

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